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THE

KALYĀNĪ INSCRIPTIONS

ERECTED BY

KING DHAMMACETĪ AT PEGU IN 1476 A.D.

TEXT AND TRANSLATION.

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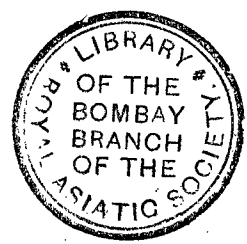

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INTRODUCTION.

THE absence in the Buddhist Church of any organized ecclesiastical hierarchy under a central Government renders it imperative that some kind of efficient check should be devised for the due maintenance of discipline, harmony, and moral control. It was, therefore, ordained by Gotama Buddha that twice in the month, at full moon and at new moon, and also once a year, at the end of the rainy season, meetings should be held, where the assembled priests should be asked whether they had committed any of the offences mentioned in the Pātimokkha, or whether the commission of such offences by any of them had been seen, heard of, or suspected by the others. The former meetings are called *uposatha* and the latter *pavāranā*. For the purpose of holding these meetings, at which it is the bounden duty of all priests to attend, it is necessary that a convenient and central place should be appointed. Such a place is called *simā*, and the ceremonial for its consecration is prescribed in the second Khandhaka of the Mahāvagga, Vinaya Piṭaka. This ceremonial has, however, been interpreted in various ways by the commentaries and scholia on the Mahāvagga, such as the Vinaya*ṭṭ*hakathā, Sāratthadīpa*nī*, Vimativinodanī, Vinaya*ṭ*ikā by Vajirabuddhithera, Kankhāvitara*nī*, Vinayavinicchayapakara*ṇa*, Vinayasangahapakara*ṇa*, Simālankārapakara*ṇa*, and the Simālankārasangaha; and the object of the Kalyā*ṇ*ī Inscriptions is to give an authoritative ruling on these varied opinions, and to prescribe a ceremonial for the consecration of a *simā*, which is in accordance with what is laid down by Gotama Buddha, and which, at the same time, does not materially conflict with the interpretations of the commentators.

A *simā* also serves another purpose. It is the place where *upasampadā* ordination and other ecclesiastical ceremonies are performed. Unless the consecration of the *simā* is considered to be valid, the ceremonies performed therein are held to be null and void. Hence a *simā* is intimately connected with the existence of

the Buddhist Priesthood, on which the whole fabric of Buddhism rests.

The following account of the manner in which *simās* are consecrated in Burma will be of interest as showing how the accretions of ages have modified the simple ceremonial of Gotama Buddha. A piece of land suitable for the consecration of a *simā*, and generally measuring about 105 or 126 feet in perimeter, is obtained from Government, which declares that the land is *visumgāma*, that is to say, land in respect of which revenue and all usufructuary rights have been irrevocably relinquished by the secular authorities in favour of the Buddhist Priesthood. Within the limits of this land, the learned and qualified priests, who have been appointed to perform the ceremony of consecration, mark the extent of the *simā*. At the distance of about 10 feet from the boundaries thus marked, an outer boundary-line is indicated. The land enclosed within these two boundary-lines is levelled and cleared and besmeared with mud. When the mud is dry, allotments of space measuring 6 by 3 feet are marked out in rows with lime or red earth, and an awning is constructed over the whole ground. Then a Chapter consisting of ten or fifteen priests take their seats in the first allotment of space in the first row and proceed to intone by turns the *Kammavācā* for the desecration of a *simā*, it being held necessary that, in order to the proper consecration of the new *simā*, the one, which may probably exist on the same site, should be first desecrated. This ceremony is repeated till the last allotment of space in the first row is reached. The priests then seat themselves in the last allotment of space in the second row and continue the intonation of the same *Kammavācā*. The same ceremony is repeated till the first allotment of space in the second row is reached. Thus, once in a forward order, and then in a reverse order of the allotments of space arranged in rows, is the same *Kammavācā* intoned till the number of rows has been exhausted. The ceremony of desecrating a *simā* is repeatedly performed for about a week or ten days. After this, one or two days' rest is given to the officiating priests.

Twenty or thirty learned and qualified priests are now selected; and they proceed to mark the limits of the proposed *simā*, such

limits being smaller in extent than those of the *visumgāma*. At the four corners of the site of the *simā*, and also on its sides, pits are dug deep enough to hold as much water as will not dry up before the conclusion of the intonation of the *Kammavācā* for the consecration of a *simā*—such water being regarded as the boundary. At the distance of $1\frac{1}{2}$ feet from these pits towards the inside, bamboo trellis-works are set up, and the space thus enclosed is decorated with various kinds of flags and streamers, water-pots covered with lotus and other flowers, plantain trees, sugarcane, cocoanut flowers, *thabye* leaves, and *nezā* grass. The awning mentioned above is likewise adorned with a ceiling of white cloth and with festoons of flowers.

Meantime, the pits are continually filled with water so that it may not dry up before the ceremony is over. When the time approaches for the ceremony to begin, no more water is poured into the pits. Near each of them, a junior priest is stationed to furnish the officiating senior priest with replies in respect of the boundaries of the *simā*. At the appointed hour, the senior priest, holding a *Kammavācā*, slowly perambulates along the boundary-line of the *simā*. Approaching the eastern 'water-boundary' he asks: "Puratthimāya disāya kim nimittam?" and the junior priest answers: "Udakam, bhante." Similar questions and answers are asked and given also at the South-eastern, Southern, South-western, Western, North-western, Northern, and North-eastern points of the site, and to make the boundary-line continuous, also at the Eastern and South-eastern points, which have already been proclaimed. The questions and answers are asked and given first in Pāli and then in Burmese. The same ceremony of proclaiming the boundaries is repeated by two other senior priests in succession. After the boundaries have thus been proclaimed three times, the *Kammavācā* for the consecration of a "*samāna-samvāsakasimā*" is intoned seven or eight times by three of the priests at a time. After this, the *Kammavācā* relating to the consecration of an "*avippavāsasimā*" is chanted.

At the conclusion of the above ceremonies, a statement recording the year, month, day, and hour at which the *simā* was consecrated, the names of the senior priests who officiated at the cere-

monies, and the name of the *simā*, is publicly read out. Lastly, in honour of the occasion, drums and conch-shells are sounded, and muskets are fired, and a shout of acclamation is raised by the people.

The above account is similar to that recorded in the Kalyāṇī Inscriptions, which are frequently cited or appealed to as *the* authority on the ceremonial relating to the consecration of *simās*.

Dhammacetī, or Rāmādhipati, King of Pegu, who erected these inscriptions in 1476 A.D., was an *ex*-priest, who, in emulation of Asoka, Sirisanghabodhi—Parakkamabāhu, and other Buddhist kings of old, made the purity of Buddhism one of the objects of his earnest solicitude. The main object in founding the Kalyāṇī-simā appears to be to afford to the Priesthood of Rāmaññadesa a duly consecrated place for the purpose of performing *uposatha*, *upasampadā*, and other ecclesiastical ceremonies, and indirectly to secure continuity in their apostolic succession from Mahinda, the Buddhist Apostle to Ceylon. It was regarded that the succession from Sona and Uttara, the missionaries to Suvannabhūmi, had been interrupted in Burma because of the violent political convulsions to which the country had been subjected. In the 11th century A. D., the Talaing Kingdom of Thatôn was conquered by Anuruddha or Anawratazaw, King of Pagan; and two centuries later, the Pagan monarchy was, in its turn, overthrown by three Shan brothers, who availed themselves of the dismemberment of the Burmese Empire caused by a Chinese invasion in 1284 A.D. While the Upper Valley of the Irrawaddy was passing through troublous times, the Talaings of the lower country had been fighting among themselves after they had regained their independence from subjection to Burma. Thus, during the four centuries that preceded the accession of Dhammacetī, Burma had scarcely enjoyed peace for any great length of time, and matters appertaining to the Buddhist Religion had not been efficiently superyised or regulated.

The Kalyāṇī-simā derives its name from the fact that it was consecrated by the Talaing priests, who had received afresh their *upasampadā* ordination at the hands of the Mahāvihāra fraternity,

who were the spiritual successors of Mahinda, on the Kalyāṇī river near Colombo. In the fifteenth and sixteenth centuries Buddhist priests from all parts of Burma, from Ceylon and Siam, flocked to it to receive their *upasampadā* ordination. Even at the present day, priests, whose ordination was of doubtful validity, would suffer themselves to be re-ordained in it.

In the preparation of the present edition of the Kalyāṇī Inscriptions, owing to want of time, I had no access to the original stone-slabs. The text was collated from two palm-leaf manuscripts, one of which was found among the papers of the late Dr. Forchhammer, and the other was procured from the Bernard Free Library at Rangoon. On the whole, the latter manuscript, marked (B), preserves a better text, and has been generally followed in the present edition. Numerous palm-leaf copies of the Pāli text of the Kalyāṇī Inscriptions are extant, and are carefully preserved owing to their containing an account of the proper ceremonial of consecrating a *simā*. No apprehension needs, therefore, exist that there is any material divergence between the present edition and the original text of the inscriptions.

The Kalyāṇī Inscriptions are situated at Zaingganaing, the western suburb of the town of Pegu. They comprise ten stone-slabs covered with inscriptions on both sides and are arranged in a row. Owing either to the vandalism of the Portuguese adventurer, Philip de Brito, who, for ten years, held supreme power in Pegu at the beginning of the 17th century A.D., or to the insensate fury of Alompra's soldiery, who plundered Pegu in 1757 A.D., all of them are more or less broken; but the fragments, which are lying scattered about, can easily be restored. When whole, their average dimensions were about 7 feet high, 4 feet 2 inches wide, and 1 foot 3 inches thick. There are 70 lines of text to each face, and three letters to an inch. The language of the first three stones is Pāli, and that of the rest is Talaing, the latter being the translatory language of the Pāli text.

I cannot conclude this introduction without adverting to the absolute silence of these lithic records regarding the celebrated Buddhist divine Buddhaghosa, the author of the *Visuddhimagga* and

Atthasálinî, and the Apostle who is reputed to have brought a complete set of the Buddhist scriptures from Ceylon to Thatôn in the 5th century A.D. If the story about Buddhaghosa's advent to Thatôn be historically true, the event would have been considered to be an important epoch and would certainly have been mentioned in these inscriptions, which give a résumé of the vicissitudes of Buddhism in Burma and Ceylon, and which were erected by a king, who was called from the cloister to the throne, and to whom every kind of information was accessible. Considering that the identification with the Suva*nna*bhūmi of the ancients has been urged in favour of three countries, namely, Rāmaññadesa, the Malay Peninsula, and Cambodia, in all of which gold is found, one cannot help being sceptical as to the historical accuracy of the account relating to the mission of Buddhaghosa to Thatôn. Such scepticism becomes somewhat confirmed, when it is borne in mind that there is no palæographical affinity between the Talaing and Sinhalese alphabets, and when Cambodian writers affirm that the great divine came to *their* country (*vide* Bowring's *Kingdom and People of Siam*, Volume I, page 36).

The notes to the Kalyāṇī Inscriptions are in preparation, and will be published hereafter in a separate volume together with the original Pāli text in the Burmese character.

BURMA SECRETARIAT:
The 18th February 1892.

TAW SEIN KO,
Government Translator,
on special duty.

ERRATA.

Page 1, last word, and page 2, first word.—*For* "sassatavâdino" *read* "sassatâdivâ dino."

Page 12, line 2.—*For* "pabbajjâdhinâ" *read* "pabbajjâdhinâ," and *for* "upasampadâdhinañ" *read* "upasampadâdhinañ."

Page 12, line 19.—*For* "—ânulomako" *read* "—ânulomato."

Page 13.—*For* Api *read* "Api in line 13; and in line 19, *for* Samavu*tth*hike *read* "Samavu*tth*hike.

Page 14, line 4.—*Delete* "na" *before* "gacchatîti."

Page 14.—*For* Jâtassaro *read* "Jâtassaro in line 5; *for* Ayañ *read* "Ayañ in line 15; *for* Imasmim *read* "Imasmim in line 22; and *for* Tasmâ *read* "Tasmâ in line 27.

Page 15, line 8.—*For* "parisavippattito" *read* "parisavipattito," and also in last line, page 16, and in line 10, page 17.

Page 17, line 2.—*For* "eke" *read* "ete."

Page 18, line 25.—*For* "bhikkhu" *read* "bhikkhû," and in line 32, *for* "—vihâravâsike" *read* "—vihâravâsikâ."

Page 20, line 28.—*For* sâsanavu*dd*hihetukattâ *read* "Sâsanavu*dd*hihetukattâ, and *for* "Mahârâja *read* Mahârâja.

Page 21, last line.—*For* "lohitangamanayo" *read* "lohitankamanayo."

Page 23, line 6.—*For* "nîyamânâ" *read* "nîyâmânâ," and in line 10, *for* "paccugamanam" *read* "paccuggamanam."

Page 23, line 25.—*For* vasissamâti *read* vasissâmâti."

Page 24, line 16.—*For* "paccugamanam" *read* "paccuggamanam.'

Page 25, line 1.—*For* "—dhuma" *read* "—dhûma."

Page 27, line 20.—*For* "paccugamanam" *read* "paccuggamanam;" and in line 23, *insert* a comma (,) after "pûjeyyam," and *for* "Tato" *read* "tato."

Page 32, line 32.—*Insert* 'a*tth*akathâya santam" *after* "nidhâya"; and *delete* same *before* "Evañ in the following line.

Page 33, line 20.—*Insert* a semicolon (;) *after* "vâ."

Page 34, line 14.—*For* ye *read* "Ye; *for* labhantîti in the following line *read* labhantîti"; and in line 35, *for* "*th*apâpetvâ" *read* "pa*th*âpetvâ."

Page 35, line 5.—*Insert* "dve dve" *before* "pantiyâ"; and in line 27, *for* "vedhâpetvâ" *read* "ve*th*âpetvâ."

Page 36, line 26.—*For* "ma" *read* "mâ"; and in line 29, *for* "upasampadâ" *read* "upasampada—."

Page 40, line 16.—*Insert* "pañcacattâlisâdhikadvisatapamâ*nâ*" before "ganâcariyâ;" and *delete* "pañcacattâlisâdhikadvisatapamânânam" *after* "tesañ ca."

Page 41, line 23.—*Insert* "vâ" *before* "râjapurisehi."

THE

KALYĀNĪ INSCRIPTIONS

OF

KING DHAMMACETĪ:

TEXT, TRANSLATION, AND NOTES.

I. TEXT.

OBVERSE FACE OF THE FIRST STONE.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.

SIDDHĀ bhavantu Jinacakkavarâbhivu*ddh*iyo siddha*m* Buddhassa namo.

Rāmañña-desapatibhū-Rāmādhipatinā katā,
Jinasāsanasa*m*suddhi tam pavatti kathīyate.

Rāmañña-desapatibhū-Rāmādhipatir*ā*jakāle Jinasāsanassa suddhi.

Sakyamunino Sammāsambuddhassa parinibbānato dvinna*m* vassasatānam upari a*tth*ārasame vasse vītivatte Dhamm*ā*sokarājā abhisekam pāpu*ni*. Tato catutthe vasse Nigrodhasāma*ner*am pa*ti*cca Buddhasāsane sañjātā 'tiviya pasādena bhikkhūna*m* lābhasakkāro vepulla*m* agamāsi; titthiyāna*m* parihāyi.

Atha titthiyā lābhasakkāra*m* patthayamānā keci bhikkhūsu pabbajjitvā upasampajjitvā sakāni sakāni sassatâdīni di*tth*igatāni pakāsenti. Keci pana sayam eva pabbajjitvā bhikkhuvesa*m* gahetvā sakāni sakāni di*tth*igatāni pakāsenti. Te sabbe pi uposathâdisanghakamma*m* karontāna*m* bhikkhūna*m* antara*m* pavisitvā nisīdanti. Tena parisā asuddhâti sangho uposatha*m* na karoti. Tato Asokārāme sattavassāni uposatho pacchijji.

Ta*m* pa*ti*cca rājā Dhammāsoko sāsan'-uppanna-mala-ka*nt*aka-'bbudâpahara*n*ena sāsana*m* sodhetukāmo Moggaliputtatissamahātheram upanissaya*m* katvā, vibhajjavādī Sammāsambuddho sassa-

tavâdino titthiyâti samayam uggahetvâ, sabbe bhikkhû sannipâtâpetvâ, samânaladdhike ekato vasâpetvâ, tato ek 'ekaṁ nîharitvâ; kiṁvâdî Sammâsambuddho ti? vutte vibhajjavâdî Sammâsambuddho ti vadantâ sâsanikabhikkhû saṭṭhisatasahassâ ahesuṁ; sassatâdivâdî Sammâsambuddho ti vadantâ pana titthiyabhûtâ pâpabhikkhû saṭṭhisahassâ ahesuṁ. Atha râjâ te sabbe pi saṭṭhisahasse pâpabhikkhû uppabbâjetvâ, "parisuddhâ dâni parisâ, karotu sangho uposathakamman ti," vatvâ nagaraṁ pâvisi.

Tato Moggaliputtatissamahâthero Asokârâme tehi sabbehi saṭṭhisatasahassehi bhikkhûhi saddhim uposathaṁ akâsi. Tad avasâne sankhepena Bhagavatâ desitaṁ Kathâvatthu-pakaraṇaṁ Bhagavatâ dinnanaye ṭhatvâ vitthâretvâ desesi. Tato paraṁ yathâ 'yasmâ Mahâkassapathero chaḷâbhiññâcatupaṭisambhidâpatte pañcasatamatte khîṇâsavabhikkhû uccinitvâ sattamâsaṁ paṭhamasangîtim akâsi; yathâ c 'âyasmâ Mahâyasathero chaḷâbhiññâcatupaṭisambhidâpatte sattasatamatte khîṇâsavabhikkhû uccinitvâ aṭṭhamâsaṁ dutiyasangîtim akâsi; evaṁ chaḷâbhiññâcatupaṭisambhidâpatte sahassamatte khîṇâsavabhikkhû uccinitvâ navamâsaṁ tatiyasangîtim akâsi. Sangîtikaraṇâvasâne pana anâgate sâsanaṁ paccantaraṭṭhesu patiṭṭhahissatîti viditvâ "tesu tesu raṭṭhesu sâsanaṁ patiṭṭhâpethâti" te te Majjhantikatherâdayo there pesesi. Tesu Mahâmahindatheraṁ Tambapaṇṇidîpe sâsanaṁ patiṭṭhâpetuṁ pesesi; Sonatheraṁ pana Uttaratherañ ca Suvaṇṇabhûmiraṭṭha-sankhâta-Râmaññadese sâsanaṁ patiṭṭhâpetuṁ pesesi.

Tadâ Suvaṇṇabhûmiraṭṭhe Sirimâsoko nâma râjâ rajjaṁ kâresi. Tassa râjaṭṭhânî-nagaraṁ Kelâsabhapabbatacetiyassa pacchimânudisâyaṁ hoti. Tassa tu nagarassa pâcîn 'upaḍḍhabhâgo pabbatam uddhani hoti, pacchim 'upaḍḍhabhâgo same bhûmibhâge hoti. Taṁ pana nagaraṁ Golamanussagharânaṁ viya maṭṭikagharânaṁ bahulatâya Golamattikanagaran ti yâv 'ajjatanâ voharanti.

Tassa pana nagarassa samuddôpakaṭṭhaṭṭhâ samuddavâsî rakkhasî rañño gehe anuvijâtaṁ dârakaṁ satatam gahetvâ khâdati. Tasmiṁ ca therâ gamanasamaye rattiyaṁ rañño aggamahesî ekaṁ dârakaṁ vijâyi. Sâpi rakkhasî rañño gehe dârakassa nibbattabhâvaṁ ñatvâ taṁ khâditukâmâ pañcasataparivârâ nagarâbhimu-

khî âgacchati. Manussâ tam disvâ bhîtatâsitâ viravanti. Tadâ dve therâ ativiya bhayânake rakkhasi-sîha-sadise eka-sîsa-dvidhâbhûta-sîha-kâye disvâ, tato rakkhasi-ganato digune attabhâve mâpetvâ, anubandhitvâ rudhâpesum. Atha te pisâcâ theramâpite digune attabhâve disvâ, "mayam pi dâni imesam bhakkhâ bhavissâmâti" bhîtâ samuddâbhimukhâ dhâvimsu. Therâ punaˇ tesam anâgamanatthâya dîpassa samantâ ârakkham samvidahitvâ, tadâ sannipatitânam manussânam Brahmajâlasuttam desesum. Desanâvasâne satthisahassânam manussânam dhammâbhisamayo ahosi: addhuddhâni purisasahassâni diyaddhâni c 'itthisahassâni pabbajimsu; avasesâ pana manussâ saranesu ca sîlesu ca patitthahimsu. Evam Sammâsambuddhassa parinibbânato dvinnam vassasatânam upari chattimsatime vasse vîtivatte imasmim Râmaññadese dve therâ sâsanam patitthâpesun ti datthabbam.

Tato pabhuti Râmaññadese tadahu jâtarâjakumârânam Sonuttarâti nâmam akarimsu. Sabbesam abhinavajâtadârakânañ ca rakkhasâyanivâranatttham bhuje vâ panne vâ thera-mâpit'-attabhâva-rûpam likhitvâ, sîsôpari thapayimsu. Nagarassa pâcîn 'uttaradisâbhâge girimatthake thera-mâpit-'attabhâva-rûpam silâmayam katvâ thapayimsu. Tam rûpam yâv 'ajjatanâ dissati.

Evam Râmaññadese sâsanapatitthânato patthâya cirakantam dibbati. Gacchante gacchante kâle mahâmandalassâpi Râmaññadesassa visum visum dâmarikattakaranena bhinnattâ, ahivâtarogapîlitattâ, dubbhikkhapîlitattâ, varacakkasankhittâya sattarâjasenâyâbhibhûtattâ ca, Râmaññatthânam dubbalam jâtam. Tena tam nivâsînam bhikkhûnam sukhena pariyattim vâ patipattim vâ paripûretum asakkoneyyattâ sâsanam pi dubbalam jâtam.

Suriyakumâro ti pana patiladdhakumâranâmassa Manoharirañño rajjakaranakâle accantadubbalam jâtam. Tadâ Sammâsambuddhaparinibbânato chasatâdhikavassasahassam hotîti datthabbam.

Ek 'uttarachasatâdhikavassasahasse pana kâle ruddha-rûpa-bedasakkarâje Arimaddanapur 'issaren' Ânuruddhadevena raññâ sapitakattayam bhikkhusangham ânetvâ Pugâmasankhâte Arimaddanapure sâsanam patitthâpitam.

Tato satt 'uttarasatavassakāle rasa-yama-pāna-sakkarāje Lankādīpasmim Sirisanghabodhi-Parakkamabāhurājā sāsanam visodhesi.

Tato pana chatthe vasse yama-sikhi-pāna-sakkarāje Lankādīpe cetiyâbhivandanatthāya Pugāmabhūpâcariyabhūto Uttarājīvamahāthero: "sambahūlehi bhikkhūhi saddhim nāvam abhirūhissāmîti" yena Kusimanagaram tena pakkāmi. Ko pan 'esa Uttarājīvamahāthero ti? Ayam hi thero Rāmaññadesiyaputto Ariyavamsatherassa sisso; Ariyavamsathero pana Kappunganagaravāsi-Mahākālatherassa sisso; so pana Sudhammanagaravāsino Prānadassimahātherassa sisso; so tu lokiyajjhānâbhiññālābhī tappaccayā pāto va Magadharatthe Uruvelāyam mahābodhiyanganam sammajjitvā, puna paccāgantvā, Sudhammapuriyā pindāya carati. Tassa ca patidinam pāto va mahābodhiyanganam sammajjanakāle, Sudhammapurato Magadharatthagāmino Uruvelavāsi-vānijjakā manussā disvā, paccāgantvā Sudhammapuriyānam manussānam ārocenti. Tasmā Prānadassimahāthero lokiyajjhānâbhiññāsamāpattilābhîti sañjānimsu.

Uttarājīvamahāthero Kusimanagaram patvā, sambahūlehi bhikkhūhi paripunnavīsativassena ca sāmanerena saddhim nāvam abhirūhi. Ko pan'esa sāmanero? Kasmā nam Chapatasāmanero ti vohārīyatîti? So hi Kusimaratthavāsīnam putto Uttarājīvamahātherassa sisso. Kusimaratthe Chapato ti laddhanāmagāmavāsīnam puttattā Chapato sāmanero ti vohārīyati.

Uttarājīvamahāthero pi nāvam abhirūhitvā, Lankādīpam gato. Tato Lankādīpavāsino mahātherā tena saddhim dhammiyā kathāya samsanditvā samanubhāsitvā sampiyāyamānā: "mayam Lankādīpe sāsanapatitthāpakassa Mahāmahindatherassa pavenibhūtā; tumhe pana Suvannabhūmiratthe sāsanapatitthāpakānam Son 'Uttarâbhidhānānam dvinnam mahātherānam pavenibhūtā. Tasmā sabbe mayam ekato sanghakammam karissāmâti" vatvā, paripunnavīsativassam Chapatasāmaneram upasampādenti.

Tato param Uttarājīvamahāthero Lankādīpe yam kiñci cetiya-vandanâdi-kiccam nitthāpetabbam, tam sabbam nitthāpetvā, Pugāmanagaram paccāgantum ārabhi.

Atha Chapatabhikkhuss 'etad ahosi: "sacâham pi Uttarājīvamahātherena saddhim paccāgamissāmi, tattha ñātipalibodhena

yathâphâsukam uddesaparipuccham kâtum na sakkhissâmi. Appeva nâmâham mahâtheram apaloketvâ, idh'eva Lankâdîpe• vasitvâ, uddesaparipucchavasena s'atthakatham pitakattayam uggahetvâ va, paccâgameyyan ti." Tato so Uttarâjîvamahâtheram apaloketvâ, Lankâdîpe yev'ohîyi.

Uttarâjîvamahâthero pi sambahûlehi bhikkhûhi saddhim nâvam abhiruyha, Kusimanagaram patvâ, yena Pugâmanagaram tad avasaritvâ, tasmim pativasi:

Chapatabhikkhu ca uddesaparipucchapasuto s'atthakatham pitakattayam uggahetvâ, dasavasso hutvâ, therasammutim labhitvâ, Pugâmanagaram paccâgantukâmo, cintesi: "sacâham ekako va paccâgamissâmi, tatth Ôttarâjîvamahâtherâbhâvena, Pugâmavâsîhi bhikkhûhi saddhim ekato yadi sanghakammam kattun na icchâmi. Tadâ pañcavaggagaṇâbhâvena ḳatham visum sanghakammam kattum lacchâmi? Yam nu nâham aññehi tipitakadharehi catûhi saddhim paccâgameyyan ti." Evañ ca pana so cintetvâ Tâmalitthivâsiputtena Sîvalitherena, Kambojarâjatanujena Tâmalindatherena, Kiñcipuravâsitanayen Ânandatherena, Lankâdîpavâsikâtrajena Râhulatherena ca saddhim samvidhâya nâvam abhirûhitvâ paccâgacchi. Te pañca pi mahâtherâ tipitakadharâ byattâ patibalâ. Tesu Râhulathero sutthutaram byatto patibalo.

Te pana pañca mahâtherâ Kusimanagaram patvâ, vass'upanâyikâyôpakatthattâ Pugâmanagaram gamanakâlâbhâvato, Kusimanagare yeva vassam upagacchimsu. Tesam vass 'upagamanatthâne vihâravatthu vâ pâkâro vâ Kusimanagarassa dakkhinadisâbhâge yâv 'ajjatanâ dissati. Atha kho Chapato Mahâthero vutthavasso pavâretvâ, catûhi therehi saddhim yena Pugâmanagaram tena cârikam pakkâmi.

Uttarâjîvamahâthero tu katipayadivasâsampatte Chapatamahâthere kâlam akâsi.

Chapatathero ca Pugâmanagaram patvâ, nijâcariyabhût Ôttarâjîvamahâtherassa kâlankatabhâvam ñatvâ, tass 'âlâhanam gantvâ, vandana-khamâpana-kammâni katvâ, catûhi therehi saddhim eva samantayi: "amhâkam âyasmanto âcariyabhût Ôttarâjîvamahâtherena saddhim ekato Lankâdîpavâsino mahâtherâ sanghakammam ka-

ronti yeva; mayam pi dâni Son 'Uttarâbhidhânatherapavenibhûtehi Pugâmavâsîhi bhikkhûhi saddhim ekato sanghakammam kâtum yuttarûpâ bhavissâma. Athâpi pubbe amhâkam âcariyabhûto Râmaññavâsiko Uttarâjîvamahâthero yev' issaro; idâni tu Marammadesiyânam bhikkhûnam yev' issarattâ. Tehis addhim ekato sanghakammam kâtum na icchâmâti." Tato Chapatamahâthero mânavasena Pugâmavâsîhi bhikkhûhi saddhim ekato sanghakammam akatvâ visum yeva sanghakammam akâsi.

Evam Râmaññadese Sudhammanagarato sâsanassa gantvâ, Marammadese Pugâmanagare patitthâṇato catuvîsâdhikavassasate vîtivatte yeva sikhi-beda-pâna-sakkarâje Lankâdîpato sâsanam âgantvâ Pugâmanagare patitthâtîti datthabbam.

Tadâ Pugâmanagare Narapatijayasûro nâma râjâ rajjam kâreti. So pañcasu mahâtheresu ativiya pasanno, Erâvatiyâ mahânadiyâ nâvâsanghâtam kârâpetvâ, bahûpasampadâpekkhe pañca mahâthere upasampadâpeti. Ten'ete mahâtherâ anukkamena vaddhitvâ bahuganâ jâtâ.

Ekasmim pana divase râjâ pañcannam mahâtherânam mahâdânam dâtum samajjam kârâpeti. Tasmim samaye Râhulathero ekissâbhirûpâya nâtak'itthiyâ dassanenânabhiratiyâ pîlito gihîbhâvam patthayamâno gihîbhâvam kattum ârabhi. Tadâ Chapatamahâtherâdayo cattâro pi mahâtherâ punappunam dhammiyâ kathâya tam ovadimsu, samanubhâsimsu. Evam so catûhi pi mahâtherehi dhammiyâ kathâya ovadiyamâno pi tam cittam nivattetum nâsakkhi. Atha catûhi mahâtherehi: "yajjâvuso, nânappakâren' amhehi dhammiyâ kathây' ovadiyamâno pi samâno tam cittam nivattetum nâsakkhi. Mâ yidha tvam gihîbhâvâya vâyameyyâsi; Râmaññadesam pana gantvâ nâvam abhirûhitvâ, Malayadîpam patvâ, tasmim yeva gihîbhâvâya vâyameyyâhîti." Punappunam ev'uyyojito Râmaññadesam gantvâ, nâvam abhirûhitvâ, Malayadîpam gato.

Tattha pana so Vinayam jânitukâmam Malayadîp'issaram râjânam satîkassa Khuddasikkhâpakaranassa sikkhâpanena sabbavinayapâliyâ attham bodhesi. Malayarâjâ tasmim pasîditvâ, nânappakârehi manîhi pattam pûretvâ pûjesi. Râhulathero tam pûjâsakkâram labhitvâ, gihî hutvâ, gharâvâsam kappeti.

Api ca aparena samayena catūsu pi theresu Chapatamahāthero kālam akāsi. Sīvalimahāthero ca, Tāmalindamahāthero ca, Ānandamahāthero câti, tayo mahātherā Pugāmanagare sāsanam ujjotayimsu.

Ath'ekadā Pugāmarājā pasīditvā tayo hatthiyo tesam tinnam mahātherānam adāsi. Atha tesu Sīvalimahāthero, Tāmalindamahāthero câti, dve mahātherā dve hatthiyo vane vissajjāpesum. Ānandathero pana: "Kiñcipuravāsīnam ñātakānam pahenakam karissāmîti," Kusimanagaram gantvā, hatthim nāvam abhirūhāpesi. Tato dve mahātherā: "mayam panâvuso, hatthim labhitvā, vāne vissajjāpema; kissa pana tvam tiracchānagatassa dukkham uppādetvā, ñātakānam pahenakam karosi? Ayuttan te kamman ti" vadimsu. Tadā Ānandathero: "Kissa tumhe bhante, evarūpam mama avacuttha? Kim pana bhante, Bhagavā 'ñātisangaham mangalan' ti nâbhāsîti" āha. Tato dve mahātherā: "dubbaco 'si tvam, Ānanda, yam mādisānam vuddhānam amhākam ovādânusāsanam na ganheyyāsi. Yajj evam āvuso, tvam visum sanghakammam karohi; mayam pi visum karissāmâti" vadimsu. Tato patthāya dve mahātherā visum sanghakammam akamsu. Ānandathero pana visum sanghakammam akāsi.

Tato param Tāmalindamahāthero bahussutānam byattānam patibalānam sissānam hetu santikam āgatâgate khattiyâdayo upāsake: "bahussutā, bhonto, upāsakā, bhikkhū byattā, patibalā; catupaccayâlābhena pariyattim vā patipattim vā pūretum nâsakkhimsu. Catūhi paccayehi, upāsakā, tesam sangaham icchāma. Yadi pana tumhe catupaccayasangaham karissathā; addhā te pariyattim vā patipattim vā pūretum sakkhissantîti" vatvā, vacīviññattiyā catupaccayam uppādesi. Atha Sīvalimahāthero Tāmalindatheram āha: "Bhagavatā kho, āvuso, vacīviññattihet'uppannapaccayā garahitā; kissa pana tvam āvuso, vacīviññattiyā catupaccayam uppādesi? Ayuttan te kamman ti." Tato Tāmalindathero Sīvalimahātheram evam āha: "attānam eva bhante, uddissa katavacīviññattiyā uppannapaccayam Bhagavatā garahitam. Mayā pana bhante, n'attānam uddissa vacīviññattiyā catupaccayam uppāditam. Atha kho bahussutānam byattānam patibalānam sissānam catupaccayalābhena pariyatti-pati-

patti-pūra*ṇe*na sāsanassa vu*dd*hi bhavissatîti mantvâ tesa*m* hetu vacîviññattiyā catupaccayam uppāditan ti." Puna Sīvalimahāthero Tāmalindatheram evam āha: "yajj evam āvuso, Tāmalinda, vadeyyāsi, eva*m* tva*m* pi visu*m* sanghakamma*m* karohi; aham pi visu*m* sanghakammam karissāmi. Samānacchandāna*m* hi kho āvuso, Tāmalinda, samānâdhippāyānam aññamaññ 'ovādânusāsanikarānam ekato sanghakammakara*ṇa*m yuttarūpan ti." Tato pabhuti te pi dve mahātherā visu*m* sanghakammam aka*m*su.

Tadā Pugāmanagare Sudhammanagarato āgatasāsanapave*ṇi*bhūto bhikkhusangho ca, Sīvalimahātherasissabhūto bhikkhusangho ca, Tāmalindamahātherasissabhūto bhikkhusa*ṅ*gho ca, Ānandamahātherasissabhūto bhikkhusangho câti: cattāro bhikkhusanghā visu*m* bhinnattā, visu*m* nikāyā jātā. Tesu pana Sudhammanagarato āgatasāsanapave*ṇi*bhūto bhikkhusangho purimakālâgatattā 'Purimabhikkhusangho' ti Pugāmavāsino Marammamanussā voharanti. Tato pana bhikkhusangho Sīha*la*dīpato āgatasāsanapave*ṇi*bhūtattā 'Sīha*la*bhikkhusangho' ti, pacchimakālâgatattā 'Pacchimabhikkhusangho 'ti ca voharanti.

Tato para*m* tesu pi tīsu mahātheresu Sīvalimahāthero ca Tāmalindamahāthero câti, dve mahātherā yāvatâyuka*m* sāsana*m* jotayitvā, yathākamma*m* gatā. Ānandathero pana catupaññāsavassāni Pugāmanagare sāsana*m* jotayitvā, muni-suñña-rasa-sakkarāje sampatte yathākamma*m* gato.

REVERSE FACE OF THE FIRST STONE.

DIBBATU JINAṂCAKKAM!

Dalara*tth*e pana Padippajeyyâbhidhānagāmavāsiputto Sāriputto nām'eko sāma*ṇe*ro Pugāmanagara*m* gantvā, Ānandatherassa santike upasampajjitvā, a*tth*akathāsahita*m* dhammavinaya*m* pariyāpu*ṇā*ti. So eva*m* pariyattadhammavinayo samāno bahussuto Sāriputto bhikkhu byatto pa*ti*balo ti patthata*ya*so hoti. Atha Pugāmarājā tassa kittisadda*m* sutvā: "yadi Sāriputto bhikkhu bahussuto sutadharo sutasannicayo byatto pa*ti*balo anga-paccanga-pāripūri-samannāgato ca abhavissa, eva*m* tam ācariya*m* katvā payirupāsissāmîti" parijane pesitvā vīma*ṃ*sāpesi. Te pana parijanā rañño pesitā

Sāriputtassa bhikkhuno anga-paccanga-pāripūrim vīmamsimsu. Evam vīmamsamānā tassa bhikkhuno pād'angutthak 'aggacchinnabhāvam disvā rañño tam pavattim ārocesum. Rājā: "na sabb'angapāripūrisamannāgato so bhikkhû ti" maññamāno tassa bahum pūjāsakkāram katvā, 'Dhammavilāsathero ti' nāmam datvā, "Rāmaññadese sāsanam pajjoteyyāhî ti" vatvā tam uyyojesi.

Tato Dhammavilāsathero Rāmaññadesam gantvā Dalanagare bahū bhikkhū dhammavinayam pariyāpunāpesi. Tadā Dalanagare tam pakkham bhikkhusangham 'Sīhalapakkhabhikkhusanghan ti' voharanti. Son' Uttarâbhidhānānam arahantānam pavenibhūtam pana purimam bhikkhusangham 'Ariyârahantapakkhasanghan ti' ca Rāmaññadesiyā voharanti.

Eko pana bahussutagunasampanno Ariyârahantapakkho mahāthero Lakkhiyapuraratthe bakāsamacchānam bahulatāya 'Bakāsan ti' laddhanāmassa nadīmukhassôpakatthabhūte vihāre pativasati. Tato avidūre ekam āpanam atthi; tamh 'āpanato avidūre thāne bahū karamare Kambojiye manusse samānetvā vasāpenti. Ten' etam āpanam pi 'Kambojâpanan ti' voharanti. Tassa ca vihārassa Kambojâpanen 'âsannattā 'Kambojâpanavihāro ti' voharanti. Tam vihāravāsimahātheram pi 'Pathama-Kambojâpanavihārathero ti' voharanti. Pacchā pana 'Pathama-Kambojâpanavihārathero ti' avatvā, 'Kambojâpanamahāthero ti' voharanti.

Tato aparabhāge Dalapurâdhivāsī saddhāsampanno Sirijayavaddhano nām' eko amacco mahāvāpiyā samīpe vihāram katvā, Kambojâpanamahātheram nimantetvā vasāpesi. Tadā Dalanagare Ariyârahantasanghapakkhass' abbhantare ayam eva Kambojâpanamahāthero gunavantataro vuddhataro ca, tasmā sabbo pi Ariyârahantasangho 'Kambojâpanamahātherasanghapakkho ti' vadanti. Aparabhāge tu 'Kambojâpanamahātherasanghapakkho ti' avatvā, 'Kambojâpanasanghapakkho ti' vadanti. Puna ca param 'Kambojâpanasanghapakkho ti' avatvā, 'Kambojasanghapakkho ti' vadanti.

Tato pana pabhuti Dalâbhidhāne nagare Ariyârahantasanghapakkhassa 'Kambojasanghapakkho ti' vohāram upādāya, sabbasmim

pi Rāmaññadese Ariyârahantapakkham ' Kambojasanghapakkho ti' voharimsu.

Muttimanagare pana Kambojasanghapakkho ; Sīvalimahātherapavenibhūto Sīhalasanghapakkho ; Tāmalindamahātherapavenibhūto Sīhalasanghapakkho ; Ānandamahātherapavenibhūto Sīhalasanghapakkho ca ; Muttimanagare yeva deviyā 'cariyabhūtassa Sīhaladīpam gantvā upasampadam gahetvā pun' āgantvā, visum sanghakammam karontassa Buddhavamsamahātherassa pavenibhūto Sīhalasanghapakkho ; Sīhaladīpam gantvā gahitôpasampadassa Muttimanagaram paccāgantvā, visum sanghakammam karontassa Mahānāgâbhidhānassa Mahāsāmino pavenibhūto Sīhalasanghapakkho câti : chadhā bhinnā sanghapakkhā ekato sanghakammassâkatattā nānāsamvāsakā nānānikāyā jātā.

Tesu pi sabbesu chasu nikāyesu simāsammutikammôpasampadakammâdisanghakammakaranakāle, bahūnam tipitakadharānam bahussutānam byattānam patibalānam ekaccam sannipatitvā samsanditvā yuttâyuttavicāranānam abhāvena, tasmim tasmim yeva nikāye mahātherā : " mayam eva byattā patibalâ ti" maññamānā sakasakānam matiyā yeva sanghakammam akarimsu.

Api ca keci therā yasmim gāmakhette yattake padese simam bandhitum icchanti ; tattakassa samantā nimittam thapetvā, nimittānam bahi tasmim thitānam bhikkhūnam hatthapāsânayanachandâharana-bahi-nīharana-vasena sodhanam akatvā, antonimittâgate yeva bhikkhū hatthapāsâgate katvā simam bandhanti. Tassañ ca simāyam upasampadakammam karonti.

Keci pana therā : " yasmim gāmakhette simam bandhitum icchanti ; tasmim gāmakhette samantā antonimittâgatānañ ca bahinimittâgatānañ ca hatthapāsânayanâdivasena sodhanam katvā va simā bandhitabbâ ti" vadanti. Tathâpi simābandhanakāle sabbā yeva gāmasimā sodhetum dukkarâ ti maññamānā, visumgāmalakkhanam saccato tathato anupadhāretvā, yattakam yattakam padesam parichinditvā, rājā kassaci deti ; tattako tattako padeso visumgāmo hotî ti sannitthānam katvā, upacārasimāmattam eva vā tato adhikam pi vā yam kiñci yathārucitakam padesam rājâdīhi pariccindāpetvā, tatth'

eva thitânam bhikkhûnam hatthapâsânayanâdivasena sodhanam katvâ, sakalâya gâmasimâya sodhanam akatvâ, simam bandhanti. Tassañ ca simâyam upasampadakammam karonti.

Apare tu therâ: 'dvinnam baddhasimânam yeva rukkhasâkhâdisambandhen' aññamaññasankaro hoti; baddhasima-gâmasimânam vâ dvinnam gâmasimânam vâ rukkhasâkhâdisambandhe pi sankaro na hotîti,' attham adhimuñcitvâ, yasmim gâmakhette simam bandhitum icchanti; tassa gâmakhettassa samantato aññehi gâmakhettehi rukkhasâkhâdi-sambandhâvacchedam akatvâ, tasmim yeva gâmakhette thitânam bhikkhûnam hatthapâsânayanâdivasena sodhanam katvâ simam bandhanti. Tassañ ca simâyam upasampadakammam karonti.

Aññe pana therâ Pâliyatthakathâsu vuttam nadîlakkhanam vâ jâtassaralakkhanam vâ sabbâkârenânupadhâretvâ 'anvaddhamâsam anudasâham anupañcâhan ti' atthakathâyam vuttapadânam attham sammânupadhâretvâ, ativutthike pi Râmaññadese nadîlakkhanajâtassaralakkhanavirahitesu pi nadîjâtassaresu sajjitâyam udakukkhepasimâyam upasampadakammam karonti.

Ekacce pana therâ yasmim gâmakhette simam bandhitum icchanti; tass' aññehi gâmakhettehi rukkhasâkhâdi-sambandham avacchinditvâ, tasmim gâmakhette antonimittâgate ca bahinimittâgate ca hatthapâsâgate vâ katvâ, chandam vâ âharitvâ, bahi vâ nîharitvâ, simam bandhanti. Tassam simâyam upasampadakammakaranakâle pana tassâ ca gâmasimâya rukkhasâkhâdi-sambandham aviyojetvâ upasampadakammam karonti.

Sammâsambuddhaparinibbânato pana dvâdhikesu dvîsu vassasahassesu vîtivattesu, nabha-yama-nâga-sakkarâje tipitaka-bedâgamatakka-byâkarana-chandâlankâra-joti-vajja-ganika-sattha-sankhâtânam sutânam vasena bahussuto, itthakavaddhakî-dâruvaddhakî-sippâdivasena bahusippo, nânâdesabhâsâsukataparicayo, saddhâdya nekaguna-gana-samangî, kumuda-kunda-sarada-candikâ-samânasetagajapati-bhûto, Râmâdhipati nâma Siripavaramahâdhammarâjâdhirâjâ Kusimamandala-Hamsavatîmandala-Muttimamandalasankhâtesu tîsu Râmaññamandalesu janatâya rakkhâvaranaguttim katvâ Hamsavatiyam dhammena samena rajjam kâresi.

T-L: 21

Tadâ so râjâ Satthusâsane su*tt*hutara*m* pasannattây' eva*m* cintesi: "pabbajjâdhinâ kho upasampadâ, upasampadâdhinañ ca sâsana*m*; upasampadâ pana simâ-parisa-vatthu-ñ*ñ*atyânusâvana-sampatti-sankhâtâhi pañcahi sampattîhi yuttâ vâkuppâ *th*ânârahâ hoti. Tâsu parisuddhass' upasampadâpekkhassa vatthussa byañjanapâripûri*m* katvâ vâcetu*m* samatthânam âcariyânañ ca labbhamânattâ vatthu-ñ*ñ*atyânusâvana-sampattiyo sa*m*vijjamânârahâ bhaveyyu*m*; simâ-parisa-sampattîna*m* pana vijjamânâbhâva*m* katha*m* jânitu*m* labbheyyan ti?"

Tato râjâ: Vinayapâ*li*ñca; Vinay'a*tth*akathañ ca; Sâratthadîpanî*m* nâma Vinaya*t*îkañ ca; Vimativinodani*m* nâma Vinaya*t*îkañ ca; Vajirabuddhitherena kata*m* Vinaya*t*îkañ ca; Kankhâvitara*nim* nâma Mâtik'a*tth*akathañ ca ta*tt*îkañ ca; Vinayavinicchayapakara*n*añ ca ta*tt*îkañ ca; Vinayasangahapakara*n*añ ca; Simâlankârapakara*n*añ ca; Simâlankârasangahañ ca—byañjanato ca atthato ca samannâharitvâ tad anusârena Pâ*li*yâ c'a*tth*akatha*m*, a*tth*akathâya ca *t*îka*m*, pakara*n*ena ca pakara*n*a*m*, pubbena câpara*m* sa*m*sanditvâ, samânayitvâ, kîdiso nu kho Bhagavato ajjhâsayânurûpo a*tth*akathâkâra-*t*îkâkâra-pakara*n*âkârâcariyânulomako simâdhikâre Vinayavinicchayo ti sammad eva punappunam upaparikkhati, punappunam anuvicinati. Tass' eva*m* punappunam upaparikkhantassa punappuna*m* vicinantass' evarûpo Vinayavinicchayo pa*t*ibhâti:

"Yasmi*m* hi naranârîna*m* gamanâgamana*tth*ânâbhâva-catu-iriyâpathapavattanabhâva-saddanicchara*n*a*tth*ânâbhâva-bhuñjitabbâyuppati*tth*ânabhâva-sankhâta-lakkha*n*asahite karaggâhapariccinne pakatigâmakhette vâ, visu*m*gâmakhette vâ, ya*m* kiñci yathârucitaka*m* padesa*m* gahetvâ, sima*m* kattum icchanti. Tassa pakatigâmakhettassa vâ visu*m*gâmakhettassa vâ aññehi gâmakhettehi rukkhasâkhâdi-sambandham avacchinditvâ, yassa simâbandhana*tth*ânabhûtassa yathârucitakassa padesassa samantato dubbiññeyya-simâ-maggâya*m* mahatiya*m* simâya*m* sa*n*thânabhedâbhâve pi bahûni nimittâni *th*apetvâ, suviññeyya-simâ-maggâya*m* pana khuddaka-simâya*m* singhâ*t*akasa*n*thâna*m* kattum icchâya*m*, tîni nimittâni, samacaturassasa*n*thâna*m* vâ dîghacaturassasa*n*thâna*m* vâ kattum icchâya*m*, cattâri nimittâni, nânâsa*n*thânabheda*m* kattum icchâya*m*, pañcâdîni nimittâni *th*apetvâ,

anto-nimitta-bahi-nimitta-bhûtânam padesânam rukkhasâkhâdi-sambandham api byavacchijja simâmaggam dassetvâ, nimittânam anto ca bahi ca yâvatikâ tasmim gâmakhette bhikkhû, te sabbe hatthapâsânayanârahe hatthapâsâgate katvâ, chandârahânam vâ chande âhate, avasese gâmakhettato bahi nîharâpetvâ, disâcârikabhikkhûnam sañcârâpanayanattham tassa gâmakhettassa samantato ârakkhakamanusse thapetvâ, saññânakaranattham tesu tesu thânesu dhajam vâ patâkam vâ ussâpetvâ, bherisankhâdîni vâ thapetvâ, tikkhattum nimittâni kittetvâ, byañjanasampattiyuttâya kammavâcâya simâ bandhitabbâ. Evarûpena vidhinâ katâ simâsammuti akuppâ hoti thânârahâ. Tassañ ca simâyam katam upasampadâdikammam akuppam hoti thânâraham.

Api ca vassânassa catûsu mâsesu addhamâse addhamâse sammâdhârâpacchedavasena ekavâravassanam vâ, pañcâhe pañcâhe sammâdhârâpacchedavasena ekavâravassanam vâ, samavutthilakkhanam. Addhamâsato pana param ekavâravassanam dubbutthilakkhanam. Pañcâhato ûne caturahe caturahe vâ, tîhe tîhe vâ, dvîhe dvîhe vâ, dine dine vâ, vassanam panâtivutthilakkhanam.

Samavutthike ca kâle yassam nadiyam vassânassa catûsu mâsesu yatthakatthaci titthe vâ atitthe vâ uttarantiyâ bhikkhuniyâ antaravâsako eka-dv'angulamattam pi temiyati; ayam nadîsankham gacchati. Addhamâse addhamâse hi ekavâravassanalakkhanena samavutthike kâle yassam nadiyam vassânassa catûsu mâsesu yatthakatthaci uttarantiyâ bhikkhuniyâ antaravâsako temiyati; ayam mahânadîsankham gacchati. Dasâhe dasâhe ekavâravassanalakkhanena samavutthike kâle yassam nadiyam vassânassa catûsu mâsesu yatthakatthaci uttarantiyâ bhikkhuniyâ antaravâsako temiyati; ayam majjhimanadîsankham gacchati. Pañcâhe pañcâhe ekavâravassanalakkhanena samavutthike kâle yassam nadiyam vassânassa catûsu mâsesu yatthakatthaci uttarantiyâ bhikkhuniyâ antaravâsako temiyati; ayam khuddakanadîsankham gacchati. Samavutthike ca kâle yassam nadiyam vassânassa catûsu mâsesu yatthakatthaci uttarantiyâ bhikkhuniyâ antaravâsako temiyati; dubbutthike kâle tu na temiyati; sâ nadîsankham na gacchatîti na vattabbâ: dubbutthiyâ apamânattâ. Samavutthike pana kâle vassânassa catûsu

mâsesu yatthakatthaci uttarantiyâ bhikkhuniyâ antaravâsako na temiyati; ativuṭṭhike pana kâle vassânassa catûsu mâsesu yatthakatthaci uttarantiyâ bhikkhuniyâ antaravâsako temiyati; sâ tu ñadîsaṅkhaṃ na gacchatîti na vattabbâ: ativuṭṭhiyâ pi apamâṇattâ.

Jâtassaro pana sayam eva jâto. Na yena kenaci khato; samantato âgatena udakena paripûrito. Tâdise ca yasmiṃ jâtassare samavuṭṭhike kâle vassânassa catûsu mâsesu pivituṃ vâ hatthapâde dhovituṃ vâ udakaṃ hoti: ayaṃ jâtassaro ti sankhaṃ gacchati. Yasmiṃ, samavuṭṭhike kâle pahonakajâtassare dubbuṭṭhikâle vâ hemantagimhesu vâ pâtuṃ vâ hatthapâde dhovituṃ vâ udakaṃ na hoti: ayaṃ jâtassaro ti sankhaṃ na gacchatîti na vattabbo. Samavuṭṭhike pana kâle yasmiṃ jâtassare vassânassa catûsu mâsesu pivituṃ vâ hatthapâde dhovituṃ vâ udakaṃ na hoti; ativuṭṭhike tu udakaṃ hoti: ayaṃ jâtassaro ti sankhaṃ na gacchati.

Ayañ ca Râmaññadeso sabbavuṭṭhiko va: kathaṃ pan' etassâtivuṭṭhikattaṃ ñâyatîti? 'Yasmâ hi vassânassa catûsu mâsesû ti' iminâ vassânassa catumâsikattam aṭṭhakathâyaṃ vuttaṃ. Imasmiṃ pana Râmaññadese vassânakâlo chamâsiko hoti. Pañcâhe pañcâh' ekavâravassanaṃ samavuṭṭhilakkhaṇan ti ca vuttattâ; catuvahe caturahe vâ, tîhe tîhe vâ, dvîhe dvîhe vâ, dine dine vâ, vassanam ativuṭṭhilakkhaṇan ti manyaṃ.

Imasmiṃ pana Râmaññadese kadâci caturahe, kadâci tîhe, kadâci dvîhe, kadâci dine dine, kadâci sattâhamattaṃ pi vâ, dasâhamattaṃ pi vâ, suriyappabhâya pi okasam adatvâ, âkulam api ghanam andhakârikaṃ viya katvâ, sammâdhârâpacchedanena devo vassati. Tasmâ Râmaññadesassâtivuṭṭhikattaṃ viññâyati.

Tasmâ imasmiṃ Râmaññadese yâdisâyaṃ nadiyaṃ samavuṭṭhike kâle yathâvuttena vassanappakârena deve vassante pi vassânassa catûsu mâsesu yatthakatthaci uttarantiyâ bhikkhuniyâ antaravâsakatemanaṃ sambhaveyya; tâdisâyaṃ mahânadiyam udakukkhepaṃ karitvâ, katam upasampadakammam akuppaṃ ṭhânâraham bhaveyya. Yâdise pana jâtassare samavuṭṭhike kâle yathâvuttena vassanappakârena deve vassante pi vassânassa catûsu mâsesu pivituṃ vâ hatthapâde dhovituṃ vâ udakaṃ bhaveyya; tâdise mahâ-

jâtassare udakukkhepaṁ katvā, katam upasampadakammam akuppaṁ ṭhânâraham hotîti."

Tass' evaṁ paṭibhâyamânasimâvinicchayassa Râmâdhipatino pan' evaṁ cetaso parivitakko udapâdi : " Ye hi keci therâ yasmiṁ gâmakhette simaṁ bandhitum icchanti ; tasmiṁ gâmakhette ṭhitânaṁ sabbesam eva bhikkhûnaṁ hatthapâsânayanâdivasena sodhanam akatvâ antonimittâgate yeva hatthapâsâgate katvâ simaṁ sammannanti. Tesaṁ simâsammutikammaṁ parisavippattito yeva kuppaṁ hoti.

Yasmiṁ hi pakatigâmakhett 'ekadesaṁ yaṁ kiñci karaggâhaparicchinnaṭṭhânaṁ karabhâgaṁ dâtum icchâyaṁ, râjâdîhi paricchinditvâ, dinnaṁ taṁ yeva visuṁgâmasankhaṁ gacchati. Baddhasimattañ ca kammavâcâpariyosâne yeva hoti : na nimittakittanamattena. Tasmâ ayaṁ antonimittabhûto padeso niyatâya bhûtagâmasimato visuṁgâmasankhaṁ pi na gacchati; baddhasimattam pi na pâpuṇâtîti : anto-nimitta-padesa-bahi-nimitta-padesânam ekagâmasimabhâvato. Tassam ekagâmasimâyaṁ ṭhite sabbe pi bhikkhû hatthapâsânayanârahe hatthapâsâgate akatvâ, chandârahânaṁ pi chandam anâharitvâ, bahi nîharâpetabbe anîharâpetvâ, antonimittâgate yeva bhikkhû hatthapâsâgate katvâ, kataṁ simâsammutikammaṁ vaggaṁ hoti adhammikakamman ti. Tassañ ca simâyaṁ katam upasampadâdikammaṁ simâsammutikammassa kuppattâ simâvippattito kuppati.

Ye vâ pana therâ gâmalakkhaṇarahitaṁ yaṁ kiñci yathârucitakaṁ ṭhânaṁ râjâdîhi paricchindâpetvâ, visuṁgâmakhettaṁ hotîti saññâya vâ, tasmiṁ yathârucitakaṭṭhâne yeva ṭhite bhikkhû hatthapâsâgate katvâ, simaṁ sammannanti ; na sabbasmiṁ pakatigâmakhette. Tesaṁ pi taṁ simâsammutikammaṁ parisavippattito kuppaṁ hoti. Tasmâ tassaṁ pi simâyaṁ katam upasampadâdikammaṁ simâvippattito kuppati.

Ye câpare therâ yasmiṁ gâmakhette simaṁ sammannitum icchanti; tassa gâmakhettass' aññehi gâmakhettehi rukkhasâkhâdisambandhâvacchedam akatvâ, tasmiṁ yeva gâmakhette ṭhitânaṁ bhikkhûnaṁ hatthapâsânayanâdivasena sodhanaṁ katvâ simaṁ

sammannanti. Tesam pi simāsammutikammam parisavippattito kuppam hoti; yasmā hi:

OBVERSE FACE OF THE SECOND STONE.

Yathā dvinnam baddhasimānam rukkhasākhâdi-sambandhen' aññamaññam sankarabhāvo hoti; tathā baddhasima-gāmasimānam pi vā, dvinnam gāmasimānam pi vā, rukkhasākhâdi-sambandhena sankarabhāvo hoti yevâti. Tassañ ca simāyam katam upasampadâdikammam pi simāvippattito kuppam hoti.

Ye pan' aññe therā ativuttthikasmim Rāmaññadese nadīlakkhana-jātassaralakkhana-virahitesu pi nadījātassaresu sajjitāyam udakukkhepasimāyam upasampadâdikammam karonti. Tesam upasampadâdikammam pi simāvippattito kuppati. Ativuttthike hi Rāmaññadese yādisāyam nadiyam samavuttthike kāle yathāvuttena vassanappakārena deve vassante, vassānassa catūsu māsesu yatthakatthaci uttarantiyā bhikkhuniyā antaravāsakatemanam na sambhaveyya. Ativutthikattā pan' imassa padesass' antaravāsakatemanam sambhaveyya. Tādisâpi nadī samavuttthikāle yathāvuttam antaravāsakatemanam attham gahetvā, nadīsankham gacchatî ti vattum katham yujjeyya? Yādise pana jātassare samavuttthikāle yathāvuttena vassanappakarena deve vassante, vassānassa catūsu māsesu pivitum vā hatthapāde dhovitum vā udakam na bhaveyya. Ativuttthikattā pan' imassa padesassa vassānassa catūsu māsesu pivitum vā hatthapāde dhovitum vā udakam bhaveyya. Tādiso pi jātassaro samavuttthikāle yathāvuttam pivana-hattha-pāda-dhovana-pahonak' udakassa vijjamānam attham gahetvā, jātassaro ti sankham gacchatî ti vattum katham yujjeyyâ ti?

Appe kacce pana therā yasmim gāmakhette simam bandhitum icchanti; tass' aññehi gāmakhettehi rukkhasākhâdi-sambandham avacchinditvā, tasmim gāmakhette antonimittâgatānañ ca bahinimittâgatānañ ca sabbesam pi bhikkhūnam hatthapāsânayanâdim katvā simam bandhanti. Tassam simāyam upasampadâdikammakaranakāle pana tassā ca gāmasimāya rukkhasākhâdi-sambandham aviyojetvā upasampadâdikammam karonti. Tesam upasampadâdikammam parisavippattito kuppati. Tassā baddhasimāya ca

gāmasimāya c' aññamaññam sankarabhāvapattito. Yadi vā pan' eke therā' parisuddhāya baddhasimāya vā, gāmalakkhanasahite pakatigāmakhette vā, visumgāmakhette vā, nadīlakkhanapattāya mahānadiyā vā, jātassaralakkhanapatte jātassare vā, samuddalakkhanapatte samudde vā, upasampadâdikammam karonti. Ye pana tasmim upasampadâdikamme ganā honti. Te vuttanayena vippannasimāya vā, gāmalakkhanarahite visumgāmakhette vā, nadīlakkhanamapattāya khuddakanadiyā vā, jātassaralakkhanamapatte khuddakajātassare vā, upasampannā bhikkhū yeva hontîti. Tesam upasampadâdikammam pi parisavippattito kuppam yevâti."

Atha kho Rāmādhipatirājā Rāmaññadese upasampadâdikammassa simāvippatti-parisavippattīnam vijjamānabhāvam ñatvā: "Mayham pi iminā vuttappakārena upasampadâdikammassa simāvippatti-parisavippattiyo khāyanti. Rāmaññadese ca Hamsavatīnagare bahū tepitakā byattā patibalā. Tesam pi upasampadâdikammassa simāvippatti-parisavippattiyo khāyeyyum vā no vā. Appeva nāmâham te pi sabbe s'atthakathā-tīkam Vinayapālim byañjanato ca atthato côpaparikkhāpetvā, Pāliyā c'atthakatham, atthakathāya ca tīkam, pubbena câparam samsandāpetvā, samānayāpetvā, simâdhikāre Vinayavinicchayam kārāpeyyan ti" cintetvā, te sabbe pi tipitakadhare bhikkhū simâdhikāre Vinayavinicchayam kārāpesi.

Tato Rāmādhipatirājen' ajjhesitā sabbe pi tipitakadharā bhikkhū s'atthakathā-tīkam Vinayapālim byañjanato c' atthato c' upaparikkhitvā, punappunam sammad eva samsandetvā, samānayitvā, simāvippatti-parisavippattīnam vijjamānabhāvam disvā, yathāditham rañño Vinayavinicchayam ārocesum.

Tato rājā: "aho vata! 'Buddhasāsanam pañcavassasahassaparimānam kālam thassatîti' atthakathâcariyâsabhehi vuttam; idāni pana Buddhassa Sambodhipattato sattacattālīsâdhikam* dvisahassamattam evâti; idañ ca kho dāni yeva sāsanam samalam sakantakam s'abbudam sâsank'upasampadam jātam. Kathañ ca rahi yāvapañcavassasahassaparimānakālapariyanta-pavattanasamattham bhaveyyâti?" cintetvā, puna cintesi: "Yajjâham īdisam sāsane uppannam malakantak 'abbudam disvā va, yathā sāsane nirāsank'upasam-

* Catusatthâdhikam in MS. (B).

padabhâvâpajjanena parisuddham pariyodâtam hutvâ, yâvapañcavassasahassaparimânakâlapariyanta-pavattanasamattham bhaveyya. Yathâ byâpâram anâpajjitvâ v'upekkhako vihareyya; tathâ sati Bhagavati Sammâsambuddhe pi sukarapemâbhipasâdenâsamannâgato gâravacittikârenâsamangîbhûto va bhavissam. Appeva nâma mayâ sâsanam visodhetabbam eva. Kuto nu khvâham âdito parisuddh'upasampadam samâharitvâ, imasmim Râmaññadese patitthâpeto? Ye te saddhâsampannâ kulaputtâ tad upasampadâpekkhâ; te tad upasampadam gâhâpetvâ nirâsank' upasampadabhâvena sâsanam parisuddham bhaveyyâti." Ath' evam cintentassa Râmâdhipatirâjass'evarûpo parivitakko udapâdi.

Sammâsambuddhaparinibbânato kira dvinnam vassasatânam upari chattimsatime vasse vîtivatte, Moggaliputtatissamahâtherena pesito Mahâmahindathero Tambapannidîpam gantvâ, sâsanam patitthâpesi. Tato Devânampiyatisso Sîhalindo there pasîditvâ Mahâvihâram patitthâpesi. Mahâvihârapatitthânato pana patthâya atthârasâdhikâni dvevassasatâni parisuddham sâsanam; eko yeva Mahâvihâravâsinikâyo jâto. Yadâ pana Vattagâmani-Abhayo râjâ Dâdhiyan nâma Damilarâjânam jinitvâ, Lankâdîpe rajjam patto. Abhayagirivihâram kârâpetvâ, sattahi Damilehi parâjitvâ, palâyitvâ, cuddasavassâni nilîyitvâ, vasanakâle niccam pubb'upakârim Mahâtissam nâma theram ânetvâ tassâdâsi. Tam pana kulasamsattham Mahâtissatheram kulasamsatthadosena Mahâvihâravâsibhikkhusangho Mahâvihârato nîhari. Tato pabhuti Mahâvihâravâsikâ bhikkhû ca Abhayagirivihâravâsikâ bhikkhû ca: dvedhâ bhinnâ dve nikâyâ jâtâ.

Tato Abhayagirivihârapatitthânato pana sattapaññâsavassâdhikesu tîsu vassasatesu vîtivattesu, Mahâseno nâma râjâ Lankâdîpe sattavîsativassâni rajjam kâresi. Tasmim kâle so râjâ Jetavanavihâram katvâ, Dakkhinavihâravâsissa jimhantarassa asaññatassa pâpamittassa Tissatherassa pasîditvâ adâsi. Tato patthâya Jetavanavihâravâsike bhikkhû Mahâvihâravâsikehi bhikkhûhi Abhayagirivâsikehi bhikkhûhi ca bhinditvâ, Jetavanavihâravâsinikâyo nâm' eko nikâyo jâto.

Evam Lankâdîpe sâsanapatitthânato chasu vassasatesu kiñci aparipunnesu yeva, Lankâdîpe bhikkhû tidhâ bhinnâti: tayo nikâyâ

jātā. Tesu Mahāvihāravāsinikāyo v'accantaparisuddho dhammavādī; sesā dve nikāyā aparisuddhā adhammavādino. Tato paṭṭhāya Lankādīpe anukkamena dhammavādino appatarā dubbalā; adhammavādino pana bhikkhū bahutarā balavantā. Te vividhā apatipattiyo duppatipattiyo vā patipajjanti. Tena sāsanam samalam sakantakam s'abbudam jātam.

Lankādīpe sāsanapatiṭṭhānato dvesattâdhikacatusatâdhike vassasahasse, Satthuparinibbānato pana aṭṭh 'uttarasattasatâdhike vassasahasse vītivatte, Sirisanghabodhi-Parakkamabāhumahārājassa Lankādīpe rajjâbhisekapattato aṭṭhārasame vasse, rājā apatipattiduppatipattiyo patipajjantānam sāsanâvacarikānam bhikkhūnam dassane, sāsanassa uppanna-mala-kantak'-abbuda-bhāvam ñatvā: "Yadi mādiso sāsanassa uppanna-mala-kantak'-abbuda-bhāvam jānitvā pi, yathā sāsanam parisuddham bhaveyya; tathā byāpāram anāpajjitvā v'upekkhako vihareyya; tathā sati Sammāsambuddhe sukara-pemâbhipasāda-gārava-cittikāra-bahulo na bhaveyya. Appeva nāmâham Udumbaragirivāsī Mahākassapatherapamukhassa sammāpatipattipatipannassa dhammavādino Mahāvihāravāsisanghass' upatthambhakam katvā, yath Âsoko dhammarājā Moggaliputtatissamahātheram upanissayam katvā, vibhajjavādī Sammāsambuddho ti vadantass' accantaparisuddhassa dhammavādino mahato bhikkhusanghass' upatthambhakam katvā, sassatâdivādī Sammāsambuddho ti vadante aparisuddhe saṭṭhisahassamatte pāpabhikkhū uppabbājetvā, sāsanassa visodhanam kareyyan ti. Evam evâham pi apatipatti-duppatipattiyo patipajjante aparisuddhe adhammavādino bahū pāpabhikkhū uppabbājetvā, Mahāvihāravāsinikāyam ekanikāyam avasesetvā sāsanavisodhanam kareyyan ti" cintetvā, tathā katvā, sāsanavisodhanam akāsi. Bhikkhūnañ ca katikavattam kārāpesi. Pacchâpi ca Vijayabāhurājā ca, Parakkamabāhurājā ca, sāsanavisodhanattham katikavattam kārāpesum.

Tato paṭṭhāya Lankādīpe accantaparisuddhassa sammāpatipattipatipannassa dhammavādino Mahāvihāravāsibhikkhusanghassa pavenibhūto ekanikāyabhūto bhikkhusangho yāv 'ajjatanā pavattati.

"Tasmā byatte patibale bhikkhū sammad evâyācanen 'ajjhesetvā, Lankādīpe suparisuddham upasampadam sammāharāpetvā, imas-

mim Rāmaññadese patitthāpetvā, saddhāsampannānam upasampadâpekkhānam kulaputtānam tad upasampadam gāhāpetvā, sāsanam nirāsank 'upasampadabhāvâpajjanena parisuddham pariyodātam hutvā, yāvapañcavassasahassaparimānakālapariyanta-pavattanasamattham kareyyan ti." Tato Rāmādhipatirājā Moggalānatherâdayo bāvīsatithere nimantetvā evam āyāci: "amhākam idāni bhante, Rāmaññadese bhikkhūnam upasampadā sāsankā viya khāyati. Tasmā sāsank'upasampadâdhīnam sāsanam katham yāvapañcavassasahassaparimānakālapariyantā thassati? Sīhaladīpe ca bhante, sāsanapatitthānato patthāya yāv' ajjatan 'accantaparisuddho Mahāvihāravāsisanghaparamparabhūto bhikkhusangho pavattati. Yadi bhante, tumhe Sīhaladīpam gantvā, Mahāvihāravāsisanghaparamparabhūtasanghato parisuddham garahaparūpavādamattavirahitam ganam uccinitvā, Sammāsambuddha-deha-sītali-karanatthānabhūtāya Kalyānīgangāya sajjitāyam udakukkhepasimāyam upasampadam sammāhareyyātha; tad upasampadam sāsanabījam katvā, ropetvā, idha Rāmaññadese saddhāsampannānam upasampadâpekkhānam kulaputtānam upasampad 'ankuram nippajjāpeyyāma. Tathā sati sāsanam idam parisuddham hutvā, yāvapañcavassasahassaparimānakālapariyantā thassati.

Sīhaladīpagamanañ ca bhante, tumhākam mahapphalam bhavissati, mahânisamsam. Sīhaladīpam pattā hi bhante, tumhe tattha Siridāthādhātuñ ca, Dakkhinasākhâdayo Bodhirukkhe ca, Ratanacetiyâdīni cetiyāni ca, Samantakūtapabbatamatthake thitam Bhagavato Padavalañjacetiyañ ca, vandituñ ca pūjituñ ca laccheyyātha. Tena bhante, tumhākam anappakapuññâbhisando vaddhissati. Tasmā Sīhaladīpagamanāya tumhākam santike varam āsisāmāti."

Atha te therā sāsanavuddhihetukattā: "Mahārāja, dhammikā te varâsisā. Sīhaladīpagamanañ ca no accantam evânappako puññâbhisando vaddhissati. Tasmā varan te damma, Sīhaladīpam gacchissāmāti" vatvā patiññam adamsu.

Atha rājā therānam patisāsanam labhitvā: paññāsaphala-suvannaviracitam thūpikôparipatitthāpitam mahaggh' inda-nīla-manimayam ekam selapattañ ca; satthiphala-suvannâbhisankhatam sâdhārakapidhāna-pattañ ca; timsaphala-suvannaparikatam suvannabhingārañ

ca ; timsaphala-suvanna-sajjitam dvādasakona-tambūla-petakañ ca[1]; tettimsaphala-suvannâbhisankhatam cetiyasanthānam suvannamaya-dhātumandirañ ca; phalikamayam dhātumandirañ ca ; masāra-galla-sadisa-kācamani-parisankhatam dhātumandirañ ca ; suvanna-mālañ câti ;——etthakam Siridāthādhātupūjāsakkāram abhisan-khari patisajji.

Ratanacetiyâdi-cetiya-Pādavalañja-bāvīsa-Bodhirukkha - pūjanat-thāya ca : nānāvannāni pañcâsītivitānāni ca ; suvannalimpite madhu-sitthamaye paññāsamahādīpe ca ; suvannalimpite madhusitthamaye paññāsadīpe câbhisankhari.

Sīhaladīpavāsīnam mahātherānam atthāya : sukhumānam kappā-sadussānam cattālīsamañjūse ca ; koseyyamayāni ca kappāsamayāni ca rattavanna-pītavanna-cittavanna-dhavalavanna-vasena nānāvannā-ni vīsatipāvuranāni ca; cittavannāni Haribhuñjadesiyāni vīsatitam-būlapetakāni ca ; catasso selamayakundikāyo ca ; attha* Cinadesiyā cittakundikāyo ca; vīsati Cinadesiyā bījaniyo ca patisajji.

Api ca Rāmaññadesissaro dhavalagajapatibhūto Rāmādhipati-rājā Sīhaladīpavāsīnam ayyānam mahātherānam sakkaccam abhi-vādetvā, sandesapannam idam nivedesi : " Siridāthādhātâdipūjan-atthāya bhante, mayā pahitehi pūjāsakkārehi Siridāthādhātâdayo pūjetum byāpāram kareyyātha. Sasissehi bāvīsatiyā therehi sad-dhim pesitā Citradūta-Rāmadūtâbhidhānā saparijanā Siridāthā-dhātum passitum vā, vanditum vā, pūjitum vā, yathā labhissanti ; ta-thā ayyā, vāyāmam karontu. Siridāthādhātu-dassanâbhivādanapū-janāni katvā, sasissā bāvīsati therā Mahāvihāravāsipavenibhūtabhik-khusanghato garahaparūpavādamattavirahitam ganam uccinitvā, Bhagavatā nahānaparibhogena paribhuttāya Kalyānīgangāya sajji-tāyam udakukkhepasimāyam upasampadam yathā labhissanti ; tathā ayyā, vāyāmam karontûti." Evam Sīhaladīpavāsīnam mahātherā-nam pāhetabbasandesapannam abhisankhari.

Sīhalissarassa pana Bhūvanekabāhurājassa : dvisataphala-rūpiy' agghanike dve nīlamanayo ca; timsâdhikacatusataphal'agghanike dve lohitangamanayo ca ; dīghakañcukatthāya katāni gīvakkhakati-

[1] Cha in MS. (B).

nitambapādaṭṭhānesu parisankhatacittakāni mahagghāni cattāri Cinapaṭṭāni ca ; dhavala-nīlavaṇṇāni bhasmanibhāni purimapupphikāni tīṇi ghana-Cinapaṭṭāni ca ; dhavala-nīlavaṇṇāni bhasmanibhāni maṭṭhāni dve ghana-Cinapaṭṭāni ca ; dhavalavaṇṇam maṭṭham ekam ghana-Cinapaṭṭañ ca ; haritavaṇṇāni vāyimapupphikāni dve ghana-Cinapaṭṭāni ca ; haritavaṇṇam maṭṭham ekam ghana-Cinapaṭṭañ ca ; mecakavaṇṇāni maṭṭhāni dve Cinapaṭṭāni ca ; pītavaṇṇavāyimapupphikam ekam ghana-Cinapaṭṭañ ca ; rattavaṇṇa-vāyimapupphikamekam pelava-Cinapaṭṭañ ca ; dhavala-nīlavaṇṇam bhasmanibham vāyimapupphikamekam pelava-Cinapaṭṭañ câti : vīsati Cinapaṭṭāni, Pavityâbhidhānabhiyyāni vīsaticitrakoseyyavatthāni ca ; cammakosâvirahitānam tattarikānam dvephalasatāni câti ;—— etthakam pahenakam patisankhari. Sīhalissarassa Bhūvanekabāhurājassa Sīhalavāsikamahātherānam pahite sandesapanne vuttavacanasadisena sandesavacanena viracitam suvaṇṇapaṭṭañ ca patisankhari.

Evam rājā yam yattakam patisankharitabbam tam sabbam patisankharitvā, bāvīsatitherānam ticīvaratthāya, sukhumakappāsadussānam catucattālīsamañjūsāni ca ; Marammadesiyāni unnāmayāni bāvīsatipāvuranāni ca ; bāvīsaticitracammakhandāni ca ; Haribhuñjadesiyāni sapidhānāni bāvīsaticitratambūlapetakāni ca datvā ; maggantaraparibbayatthāya ca, bhesajjatthāya ca, bahum deyyadhammam datvā ; tesam sissabhūtānam pi bāvīsatibhikkhūnam bāvīsatiKatiputtâbhidhānavatthāni ca ; Marammadesiyāni ghanapupphāni bāvīsatipāvuranāni ca datvā ; sissehi saddhim te bāvīsatithere Citradūta-Rāmadūtâbhidhānānam dvinnam dūtānam appetvā yathāvuttam dhātupūjāsakkāraṇ ca ; Sīhaliyānam mahātherānam pāhetabbadeyyadhammañ ca, sandesapannañ ca, Bhūvanekabāhu-Sīhalissarassa pahenakañ ca, sandesasuvaṇṇapaṭṭañ ca dūtānam hatthe adāsi. Bāvīsatiganānañ ca therānam dubbhikkhâdyantarāye sati, catupaccayam uppādam katvā dātum, suvaṇṇajātakāni dvephalasatāni dūtānam adāsi. Tato sasisse Moggalānatherâdayo ekādasathere Rāmadūtena saddhim ekanāvam abhirūhāpesi. Sasisse Mahāsīvalitherâdayo ekādasathere Citradūtena saddhim ekanāvam abhirūhāpesi.

REVERSE FACE OF THE SECOND STONE.

Atha Rāmadūtâbhiruḷhā nāvā muni-sikhi-nāga-sakkarāje māghamāsassa kāḷapakkhe ekādasamīyaṁ ādiccavāre Yogâbhidhānanadīmukhato nikkhamitvā, samuddaṁ pakkhantā. Citradūtâbhiruḷhā pana nāvā māghamāsassa kāḷapakkhe dvādasamīyaṁ candavāre Yogâbhidhānanadīmukhato nikkhamitvā, samuddaṁ pakkhanditvā, chekena nīyamānā, phagguṇamāsassa kāḷapakkhe atthamīyaṁ Kalambutitthaṁ pattā.

Tato Bhūvanekabāhu-Sīhaḷarājā taṁ pavattiṁ sutvā, phagguṇamāsassa kāḷapakkh' uposathadivase, tesaṁ ekādasannaṁ therānaṁ Citradūtassa ca paccugamanaṁ kārāpetvā, Rāmādhipatimahārājena dhavalagajapatikuladappaṇena sammānūnaṁ atidhavalatarasaṅkhakunda-kumuda-sarada-candikā-samāna-gajapati-bhūtena saddhâdyanekaguṇagaṇasamanginā pahitasandesapaṇṇabhūtaṁ Citradūten' ānitaṁ suvaṇṇapaṭṭaṁ vācāpetvā, ativiya pītisomanassajāto. Therehi ca Citradūtena ca sammodanīyaṁ kathaṁ sārāṇīyaṁ vītisāretvā, sayaṁ eva vuṭṭhahitvā, kappūrena saddhiṁ tambūladānaṁ katvā, therānaṁ nivāsanaṭṭhānañ ca piṇḍapātapaccayañ ca dāpetvā, Citradūtassa ca nivāsanaṭṭhānañ ca paribbayañ ca dāpesi.

Punadivase Citradūto Rāmâdhipatimahārājena paḥitadeyyadhammena saddhiṁ Sīhaḷadesiyānaṁ mahātherānaṁ sandesapaṇṇaṁ adāsi. Atha te mahātherā: "yathā Rāmādhipatimahārājassa ruccati, tathā karissāmâti" paṭiññaṁ akaṁsu.

Tato Citradūtanāvâbhiruḷhā ekādasatherā, Rāmadūtanāvâbhiruḷhānaṁ therānaṁ asampattattā: "yāv' ete sampāpuṇissanti, tāva mayaṁ Sīhaḷarañño āyācitvā* (idh'eva Lankādīpe vasissamâti cintetvā tath'eva Sīhaḷarañño āyācitvā, tesaṁ Rāmadūtanāvâbhiruḷhānaṁ therānaṁ āgamanaṁ āgamanto vasiṁsu.

Atha Rāmadūtâbhiruḷhā nāvā)* Anurādhapuragāmimaggenâgatattā cavitvā, gamanakāle paṭilomavātenâgatattā kicchena kasirena gantvā, citramāsassa sukkapakkhe navamīyaṁ ādiccavāre Valligāmaṁ sampattā.

Tasmiṁ pana Valligāme Garavi nāma Sīhaḷiyâmacco rañño dāmarikakammaṁ katvā paṭivasati. Tassā nāvāya sampattakāle

* Lacuna supplied in MS. (A).

pana, Sīhalarañño kaniṭṭhabhātā nāvâbhirulho yodhâbhirulhāhi bahunāvāhi saddhim, tena dāmarikâmaccena saddhim yujjhanatthāyâbhiyāsi. Tato so amacco bhīto patiyujjhitum asakkonto, tamhā gāmā nikkhamitvā palāyitvā, vanam pāvisi. Tato rañño kaniṭṭhabhātā Valligāmam labhitvā pativasati. Dāmarikassa panâmaccassa senikārayodhānam Valligāmassa ca Jayavaddhananagarassa c'antarā tasmim tasmim thāne nilīyitvā, 'gatâgatānam janānam antarāyakarattā, theresu ca Rāmadūte ca Jayavaddhananagaram gantum icchantesu pi, rañño kaniṭṭhabhātā tesam okāsam nâdāsi. Tasmim pana nāga-sikhi-nāga-sakkarāja-bhūte samvacchare durāsalhabhāvā pathamâsalhamāsassa kālapakkhe dutiyāyam tithiyam ev' okāsam labhitvā, therā ca Rāmadūto ca Valligāmato nikkhamitvā, maggantaragamanena pañcadivasāni vītināmetvā, aṭṭhamīyam Jayavaddhananagaram sampattā.

Tato Bhūvanekabāhu Sīhalamanujindo therānam Rāmadūtassa c'āgamanapavattim sutvā, paccugamanam kārāpetvā, Rāmadūtena samānitam Rāmādhipatimahārājassa suvannapaṭṭam vācāpetvā, pamuditahadayo vuttanayen' eva kattabbapatisanthāram katvā, therānam Rāmadūtassa ca pindapātañ ca paribbayañ ca dāpetvā, nivāsanaṭṭhānam adāsi.

Punadivase Rāmadūto Hamsavatīpurâdhipena raññā pahitam deyyadhammañ ca sandesapannañ ca Sīhaladesiyānam mahātherānam adāsi. Te sabbe pi mahātherā Citradūtassa viya Rāmadūtassâpi patiññam adamsu.

Tato param ekamāse vītivatte, Citradūtanāvâbhirulhā Anurādhapurâgatā therā Ratanacetiyañ ca, Maricivatticetiyañ ca, Thūpârāmacetiyañ ca, Abhayagiricetiyañ ca, Silācetiyañ ca, Jetavanacetiyañ ca, Dakkhinasākham Mahābodhirukkhañ ca vanditvā, Lohapāsadañ ca passitvā, tesu tesu cetiyanganesu kattabbam tinalatāvanapākārâpaharanakiccam sāmatthiyā 'nurūpato katvā, pūjāsakkārapubbakam vattapatipattim pūretvā, paccāgantvā, Jayavaddhananagaram sampattā.

Tato Sīhalarājā nāvādvayâbhirulhā sabbe pi therā samāgatā tesam Siridāthādhātum dassetuñ ca, vandāpetuñ ca, kālo sampatto ti mantvā, dutiyâsalhamāsassa kālapakkhassa pātipadabhūte ādiccavāre vass'upanāyikadivase, sabbam Siridāthādhātumandirapāsā-

dañ alankārāpetvā, celavitānam bandhāpetvā, gandha-dīpa-dhumamālāhi pūjāpetvā, Sīhaladesiye mahāthere ekamantam vasāpetvā, sasisse nāvādvayâbhirulhe bāvīsatimahāthere ca nimantāpetvā, Citradūta-Rāmadūte ca pakkosāpetvā, suvannamayamandire Siridāthādhātum nīharāpetvā, te bāvīsatithere ca Citradūta-Rāmadūte ca passāpesi, vandāpesi, pūjāpesi. Tato Sīhalarājā Rāmādhipatiraññho sandesam anussaritvā, tena pahite suvannamayadhātumandire Siridāthādhātum thapāpetvā, tass' upari setachattam dharāpetvā, dhātuyā pūritam suvannamayapattañ ca, suvannamayabhingārañ ca, suvannamayam dvādasakonam tambūlapetakañ ca, thapāpetvā, bāvīsatitherānañ ca, Citradūta-Rāmadūtānañ ca dassetvā: "tumhe ca bhante, Citradūta ca, Rāmadūta ca, Setagajapatissa yathā sandesâkāram me jānantûti" āha. Tato param Sīhalarājā: "Setagajapatissa yathā sandesam karissāmîti," Sīhaliyâmacce ānāpetvā, nahānaparibhogena Bhagavatā paribhuttāya Kalyānīgangāya nāvāsanghātam kārāpetvā, tass' upari pāsādam kārāpetvā, celavitānam bandhāpetvā, nānāvidham pi vitānolambanam kārāpesi. Vidāgamamahātherañ ca Mahāvihāravāsipavenibhūtabhikkhusanghato pi garahaparūpavādamattavirahitam ganam uccināpesi. Tadā Vidāgamamahāthero Dhammakittimahāthera-Vanaratanamahāthera-Pañcaparivenavāsi-Mangalathera-Sīhalarājayuvarājâcariyatherâdikam catuvīsatiparimānam ganam uccini. Evam rājā nāvāsanghātam patisajjāpetvā, ganañ c' uccināpetvā, dutiyâsalhamāsassa kālapakkhe ekādasamīyam buddhavāre Dhammakittimahātherâdayo kammakārake catuvīsatibhikkhū nimantāpetvā, nāvāsanghātam abhirūhāpetvā, tesam catucattālīsānam Rāmaññadesiyānam bhikkhūnam upasampādanam kārāpesi.

Tato Sīhaladesiyānam mahātherānam pubbe paradesato āgatâgatānam bhikkhūnam upasampadadānakāle yathācinnânurūpam, te catucattālīsa-Rāmaññabhikkhū gihībhāve patitthāpetvā, puna Vanaratanamahāthero kāsāyadāna-saranagamanadāna-vasena pabbājetvā sāmanerabhūmiyam patitthāpesi.

Tato param buddhavārassa rattiyam, Moggalānathero ca, Kumārakassapathero ca, Mahāsīvalithero ca, Sāriputtathero ca, Ñānasāgarathero câti: pañca therā catuvīsatiparimānassa ganassa

santike Dhammakittimahātheram upajjhāyam, Pañcaparivenavāsi-Mangalatheram ācariyam, katvā, upasampannā. Dvādasamīyam pana guruvārassa rattiyam, Sumanathero ca, Kassapathero ca, Nandathero ca, Rāhulathero ca, Buddhavamsathero ca, Sumangalathero ca, Khujjanandathero ca, Sonuttarathero ca, Gunasāgarathero ca, Dhammarakkhitathero cāti: dasatherā pana Vanaratanamahātheram upajjhāyam, Pañcaparivenavāsi-Mangalatheram ācariyam, katvā, upasampannā. Tato param terasamīyam sukkavārassa divākāle, Cūlasumangalathero ca, Javanapaññāthero ca, Cūlakassapathero ca, Cūlasīvalithero ca, Manisārathero ca, Dhammarājikathero ca, Candanasārathero cāti: satta pi therā Vanaratanamahātheram upajjhāyam, Pañcaparivenavāsi-Mangalatheram ev' ācariyam, katvā, upasampannā. Tato param cuddasamīyam sannivāre, tesam sissā bāvīsatidaharabhikkhū Pañcaparivenavāsi-Mangalatheram upajjhāyam, Sīhalarājayuvarājâcariyatheram ācariyam, katvā, upasampannā.

Tato Sīhalarājā upasampanne bāvīsati-Rāmaññathere nimantetvā, bhojetvā; bhojanâvasāne ekam ekassa ticīvarañ ca, Gocaratidesiyam ekam ekam sāniñ ca, vitānañ ca, sīharasena lekhitam ekam ekam citracammakhandañ ca, chekena cundakārenâbhisankhatam hatthidantamayam ekam ekam tālavantabījaniñ ca, ekam ekam tambūlapetakañ ca, datvā, pun' āha: "Jambudīpam bhante, tumhe gantvā, Hamsavatīpure sāsanam ujjotayissatha. Aññadeyyadhammadānena me bhante, kitti na hoti: sati kārane khippam eva nassanadhammatā. Tasmā idānâham tumhākam nāmapaññattidānam dadeyyam. Evam bhante, tumhākam yāvatâyukam sā thassatîti" vatvā, Rāmadūtanāvâbhirūlhānam: Moggalānathera-Kumārakassapathera-Ñānasāgarathera - Buddhavamsathera - Nandathera-Rāhulathera - Sumangalathera - Dhammarakkhitathera - Cūlasumangalathera-Kassapathera-Manisārathera-sankhātānam ekādasannam therānam: Sirisanghabodhisāmi-Kittisirimeghasāmi-Parakkamabāhusāmi - Buddhaghosasāmi - Sīhaladīpavisuddhasāmi - Gunaratanadharasāmi-Jinālankārasāmi - Ratanamālisāmi-Saddhammatejasāmi-Dhammārāmasāmi-Bhūvanekabāhusāmîti kamen' ekādasanāmāni datvā; Citradūtanāvâbhirulhānañ ca: Mahāsīvalithera-Sāriputta-

thera - Sumanathera-Cūlakassapathera-Cūlanandathera - Sonuttarathera - Gunasāgarathera - Javanapaññāthera-Cūlasīvalithera-Dhammarājikathera-Candanasārathera-sankhātānam ekādasannam therānam : Tilokagurusāmi - Sirivanaratanasāmi - Mangalatherasāmi-Kalyānītissasāmi - Candanagirisāmi - Siridantadhātusāmi - Vanavāsitissasāmi-Ratanālankārasāmi-Mahādevasāmi - Udumbaragirisāmi-Cūlābhayatissasāmîti kamen' ekādasanāmāni adāsi.

Tato pana Rāmadūtanāvâbhirulhā ekādasatherā Rāmadūtena saddhim Jayavaddhanato nikkhamitvā, Valligāmam eva paccāgatā. Citradūtanāvâbhirulhā pan' ekādasatherā Samantakūtapabbatamatthake thitam Siripadâbhidhānam Padavalañjacetiyam vanditvā, Jayavaddhanam eva paccāgatā. Valligāmapaccāgatā pan' ete 'kādasatherā bhaddamāsassa sukkapakkhe dutiyāyam buddhavāre, nāvâbhirulhā paccāgantvā, bhaddamāsassa kālapakkhe dutiyāyam guruvāre, Yogâbhidhānanadīmukham pattā.

Atha kho Rāmādhipatirājā Rāmadūtanāvâbhirulhānam therānam Yogâbhidhānanadīmukhasampatta-pavattim sutvā: "na kho pan'etam patirūpam, yam mayam ajjhesitānam Sīhaladīpam gantvā, upasampadasammāharikānam therānam yena kenaci parijanena pesetvā, paccugamanam kārāpetum. Appeva nāmâham sāmam yeva Tigumpanagaram gantvā, tesahassatulāparimānakamsûpasajjitam mahāghantam jīvamānaka-Sammāsambuddha-kesadhātu-cetiyassa assayujapunnamīyam mahāpavāranadivase pūjeyyam. Tato nivattetvā therānam paccuggamanam kareyyan ti" cintetvā: "yāvâham Tigumpanagaram pāpunissāmi; tāva bhaddantā Tigumpanagare yeva vasantûti" sandesapannam datvā, therānam vasanatthānañ ca, pindapātañ ca, patisankharāpetvā, samuddagāminiyā jongānāvāy' orohāpetvā, nadīgāminiyo nāvāyo 'bhirūhāpetvā, Tigumpanagare vasāpesi.

Citradūtanāvâbhirulhā pan' ekādasatherā——"Setagajapatissa bhante, Rāmādhipatimahārājass' aññehi pahita-pannākārehi, saha mama pitu-Parakkamabāhumahārājassa niccavalañjita-sataphala-parimānam phussarāgavajiramaniparikatam Siridāthādhātubimbasankhātam dhammikapannākāram pahinitum dūtam pesetum icchāmi; yāva tassa dūtassa nāvā nitthitaparikammā hutvā, tumhākam nāvāya

saddhim ekato gantum labhissati, tâv' âgamethâti" Sîhalarâjena vuttattâ niyamacintânurûpe Râmaññadesa-paccâgamanayogye yuttakâle paccâgantum nâlabhimsu. Tato Citradûtena saddhim ekâdasasu theresu Sîhalaraññño dûtam âgamantesu yeva Kalambutitthe pâsân'olambakam katvâ, thapitam janakâyâbhirulham jongâmahânâvam Parâdhâbhidhâno viruddhamahâvâto utthahitvâ, samudde osîdâpesi. Atha kho Sîhalarâjâ Citradûtanâvâya samuddôsîdanapavattim sutvâ, there Citradûtañ c' evam âha : "yadi tumhâkam nâvâ n'atthi, mama dûtena saddhim ekanâvam abhirûhitvâ, paccâgaccheyyâthâti." Tato therâ ca saparijano Citradûto ca Sîhalarâjassa dûtena saddhim ekanâvâbhirulhâ Kalambutitthato nikkhamitvâ, bâhirasamuddagâminâ maggena âgantvâ, Sîhaladîpa-Jambudîpânam antarâ Sillamabhidhânasamuddagâminâ maggena paccâgatâ. Atha Kalambutitthato nikkhamantânam tesam nâvâ rattittaye vîtivatte, viruddhamahâvâtena phalitattâ samuddôdakanimuggânam pâsânasingânam antarâ laggitvâ, patitthitâ. Atha nâvâbhirulhâ sabbe janâ pâsânasingânam antarâ patitthitâya nâvâya nîharitum asakkoneyyabhâvam ñatvâ, yattakâ nâvâya veludârudabbasambhârâ santi, te sabbe gahetvâ, ulumpam katvâ, tatrâbhirulhâ Jambudîpatîrass' âsannabhâvena, Jambudîpam pattâ.

Tadâ Sîhalarâjadûto pannâkârânam abhâvena Sîhaladîpam eva paccâgantum ârabhi. Therâ pana Citradûto ca pattikâ va yena Nâgapattanam ten' upasankamimsu ; upasankamitvâ Nâgapattane Padarikârâmavihâravatthum passitvâ, Hemamâlâ-Dandakumârâbhidhânânam ubhinnam jâyâpatikânam Siridâthâdhâtuyâ Lankâdîpânayanakâle, samuddatîre dhâtupatitthân'okâse Cinadesissarena mahârâjena kârâpitâya mahâguhâya, Buddhapatimam vanditvâ, yena disâbhâgena Nâvutâbhidhânapattanam tad' avasarimsu. Tasmim pana pattane Mâlimparakâyâbhidhâno ca Pacchaliyâbhidhâno câti : dve pattanâdhikârino samvacchare samvacchare dvîhi nâvâhi vânijatthâya parijane pesetvâ, Râmâdhipatimahârâjassa pannâkâram pahitattâ, tena Râmâdhipatimahârâjena katapatisanthârattâ ca, Râmâdhipatimahârâjini samupâsanti. Tena therânam cîvarañ ca, pindapâtañ ca datvâ, vasanatthânam datvâ, samupâsesum. Citradûtassa ca paribbayañ ca nivâsanavatthañ câdamsu. "Nâvâgamanakâle

yev' amhâkam bhante, nâvâbhirulhâ Setagajapatissa sakâsam ayyâ gacchantûti." Atha kho Tilokaguruthero ca, Ratanâlankârathero ca, Mahâdevathero ca, Cûlâbhayatissathero câti: cattâro therâ catûhi bhikkhûhi saddhim tesam santike pativasimsu. Avasesâ pana sattatherâ: " sattabhikkhûhi saddhim Komâlapattane nâvam abhirûhissâmâti" Komâlapattanam gantvâ vasimsu.

Ruddha-sikhi-nâga-sakkarâje pana visâkhâmâsassa sukkapakkhe catutthîyam buddhavâre Tilokaguruthero ca, Ratanâlankârathero ca, Mâhâdevathero câti: tayo therâ Mâlimparakâyâbhidhânapattanâdhikâranâvâbhirulhâ, Cûlâbhayatissathero pana Pacchaliyâbhidhânapattanâdhikâranâvâbhirulho, Nâvutâbhidhânapattanato pakkhantâ. Tesu pana tayo therâ therattayâbhirulhâya nâvâya visâkhâmâsassa kâlapakkhe dvâdasamîyam sukkavâre Nâgarâsipabbat'okkantanadîmukhapattattâ, jetthamâsassa sukkapakkhe pâtipadadivase angâravâre, Kusimanagaram sampâpunimsu. Cûlâbhayatissathero âsalhamâsassa sukkapakkhe terasamîyam angâravâre Hamsavatînagaram sampâpuni.

Komâlapattanam gantvâ sattabhikkhûhi saha vasantesu sattasu pana theresu Mangalathero nijasissena bhikkhunâ ca, Vanaratanatherasissena bhikkhunâ ca, Siridantadhâtutherasissena bhikkhunâ ca, rûpa-veda-nâga-sakkarâje bhaddamâsassâmâvâsiyam buddhavâre, Binda-ityâbhidhânanâvikanâvâbhirulho, Komâlapattanato nikkhamitvâ, kattikamâsassa sukkapakkhe pâtipadadivase sukkavâre Nâgarâsipabbat'okkantanadîmukham patvâ, ekâdasamîyam candavâre Kusimanagaram patvâ, kattikamâsassa kâlapakkhe cuddasamîyam sukkavâre Hamsavatînagaram sampâpuni.

Avasesâ pana chatherâ catûhi daharabhikkhûhi saddhim sabbasattânam kammadâyâdattâ akusalakammapatham atikkamitum asamatthattâ, aniccatam pâpunimsu. Aho sabbasankhârâ aniccâ ti!

OBVERSE FACE OF THE THIRD STONE.

Nâga-sikhi-nâga-parimâne yeva pana sakkarâje, Râmâdhipatimahârâjâ mahâghantam Kesadhâtucetiyassa pûjanatthâya assayujamâsassa sukkapakkhe atthamîyam guruvâre nâvâsanghâtôparipatisankhatasuvannakûtâgârâbhirulho bahûhi indavimânâbhidhânâdisuvannanâvâpamukhâhi nâvâhi purakkhato kamena gacchanto,

yena Tigumpanagaram tad avasari. Tigumpanagaram sampattakāle pana assayujamāsassa sukkapakkhe terasamīyam angāravāre, Rāmadūtanāvâbhirulhe 'kādasathere nimantetvā, nān' aggarasabhojanena santappetvā sampavāretvā, ticīvaratthāya c' ek' ekassa dve dve dussayuge datvā, kattabbapatisanthārañ ca katvā, nivāsanatthānam eva patānāpesi.

Tato Rāmādhipatimahārājā tīni divasāni mahāsamajjam kārāpetvā, mahāpavāranādivase guruvāre tam mahāghantam Kesadhātucetiyassa pūjanatthāya cetiyanganam āropāpesi. Pātipadadivase sukkavāre pana, Tigumpavāsīnam bhikkhūnam dānam datvā, kapani 'ddhikavanibbakānañ ca dātabbam deyyadhammam dāpetvā, kālapakkhe tatiyāyam ādiccavāre 'kādasanāvāyo sakkaccam alankārāpetvā, paccuggamanatthāya amacce therānam santikam appesi. Evam Rāmādhipatirājā therānam paccuggamanavidhim sajjitvā, catutthīyam candavāre pāto va, Tigumpanagarato apakkamitvā, kamena gacchanto atthamīyam sukkavāre Hamsavatīnagaram patvā, niccâvāsâgārabhūtam ratanamandiram pāvisi. There pana Mahābuddharūpâsannatitthe yev'ekâham vasāpetvā, dasamīyam ādiccavāre bahunāvāyo sammāpatisankharāpetvā, nānādhajapatākehi sabbatālâvacarehi ca saddhim amaccâdayo pesetvā, there paccuggāhāpetvā, ratanamandiram ārūhāpesi.

Tato pana te therā ratanamandirâbhidhānam rājamandiram patvā, Siridāthādhātulimpitacandanacunnakarandakañ ca; Siridāthādhātubimbañ ca; Bodhirukkhasākhāpattabījāni ca; sāsanavisodhakassa Sirisanghabodhi-Parakkamabāhumahārājassa ca, Vijayabāhumahārājassa ca, Parakkamabāhumahārājassa ca, sāsanasodhanavidhidīpakam; bhikkhūhi patipajjitabbānam tena tena raññā bhikkhusangham āyācetvā, kārāpitānam katikavattānañ ca dīpakam; Sīhaladesiyehi therehi pahinitvā dinnakatikavattapotthakañ ca; sandesapannañ ca; Vanaratanamahātherena viracitam gāthābandhañ ca; Bhūvanekabāhu-Sīhalarājassa sandesapannañ ca; Rāmādhipatimahārājassâdamsu. Evam Rāmādhipatimahārājā therehi saddhim kattabbapatisantharam katvā, there 'kādasâpi paccekam amacce ānāpetvā, bahūhi dhajapatākehi sabbatālâvacarehi ca saddhim, sakam sakam vihāram pahināpesi.

Tato paraṁ Rāmādhipatimahārājass' etad ahosi: "Ime pan' ekādasatherā Sīhaladīpaṁ gantvā, tato parisuddh'upasampadaṁ gahetvā samāyātā. Imasmiṁ ca Haṁsavatīnagare parisuddhabaddhasimā vā, nadīlakkhaṇapattā mahānadī vā, jātassaralakkhaṇapatto mahājātassaro vā, suvisodhanīyaṁ gāmakhettaṁ vā, n' atthi. Kattha nu kho pan' ime therā uposathâdisanghakammam upasampadakammaṁ vā kātuṁ labhissanti? Yaṁ nunâhaṁ surakkhanīyaṁ khuddakaṁ gāmakhettaṁ pariyesetvā, tatth' ekaṁ baddhasimam imehi yeva therehi sammad eva bandhāpeyyaṁ. Tathā sati tatth' ete therā uposathâdisanghakammam upasampadakammaṁ vā kātuṁ labhissantîti." Atha kho Rāmādhipatirājā parijane pesetvā tathārūpaṁ gāmakhettaṁ pariyesāpesi. Tato rañño parijanā pariyesitvā, Mudhavâbhidhānassa mahācetiyassa pacchimadisāyaṁ vanapariyante Narasūrâmaccassa gāmakhettaṁ khuddakaṁ surakkhanīyan ti ñatvā rañño tath' ārocesuṁ. Tato rājā sayam eva gantvā taṁ ṭhānam oloketvā, surakkhanīyam idaṁ gāmakhettaṁ patirūpam; ettha simāsammannan ti cintetvā, tatth' ekasmiṁ padese bhūmiṁ sodhāpetvā, sammannitabbasimaṭṭhānaṁ sallakkhetvā, vemajjhe ekaṁ sālaṁ kārāpetvā, sālāy' anto ca bahi sālāya sammannitabbasimaṭṭhānañ ca tato bahi pi yathārucitakaṁ kiñci padesaṁ harit'upalittaṁ kārāpetvā, samantato catūsu disāsu vatiṁ kārāpetvā, sakavāṭaṁ catudvāraṁ yojāpesi. Tassa gāmakhettassa ca samantato aññehi gāmakhettehi sankaradosaṁ paharituṁ, heṭṭhā bhūmiyañ c' upari ākāse ca rukkhasākhâdi-sambandham avacchinditvā, vidatthimattagambhīravitthāraṁ khuddakamātikaṁ khaṇāpesi. Simāsammannaṭṭhānato pana pacchimadisāyam avidūre sanghakammakārakānam ekādasannaṁ therānaṁ vihārañ ca bhattasālañ ca nahānakoṭṭhakañ ca vaccakuṭiñ ca kārāpetvā, te nimantetvā vasāpesi.

Tato paraṁ puna pi Rāmādhipatirājā cintesi: "kiñcâp' ekādasatherā saddhim ekādasahi sissabhūtehi daharabhikkhūhi Sīhaladīpato accantaparisuddham upasampadaṁ gahetvā, samāyātā; tathâpi' me sasissā therā garahaparūpavādamattasambhāvâbhāvavicāraṇavasena parivīmaṁsitabbā va. Ye pana tesu garahaparūpavādamattasahitā tesam accantaparisuddh' upasampadabhāve pi simāsammutiyā

ganabhāve parivajjanam ev' amhākam ruccati: simāya sāsanamūlabhāvato hi; suddh' upasampadānam pi garahaparūpavādamattasahitānam simāsammutiyā ganabhāve sati garahaparūpavādamattassâyatim sāsanapaccatthikānam ukkotanakāranabhāvato câti."

Atha rājā panditajane pesetvā parivīmamsāpesi. Tato parivīmamsanakāle therass' ekassa catunnañ ca daharabhikkhūnam Sīhal' upasampadagahanato pubbe mahantaravajjâbhāve pi tucchassa garahaparūpavādamattassa sambhāvam ñatvā, rañño tath' ārocesum. Tato Rāmādhipatirājā sāsanassa accantaparisuddhâkankh'ajjhāsayatāya parisuddh' upasampadābhāve ca upasampadagahanato pubbe mahantaravajjâbhāve ca sante pi rittakagarahaparūpavādamattasahitam tam theram sasissam parivajjetvā, tath' aññe pi cattāro daharabhikkhū parivajjesi. Tad avasesā pana dasatherā ca cha daharabhikkhū c' accantaparisuddh' upasampadā rittakagarahaparūpavādamattato pi virahitā simāsammutiganabhāvayogyâti sannitthānam akāsi.

Simāsammannanâsannakāle pan' etesu Gunaratanadharathero gelaññena pīlitattā sissena saddhim sakavihāram paccāgantvā vasati. Tena Sirisanghabodhisāmi ca, Kittisirimeghasāmi ca, Parakkamabāhusāmi ca, Buddhaghosasāmi ca, Jinālankārasāmi ca, Ratanamālisāmi ca, Saddhammatejasāmi ca, Sudhammārāmasāmi ca, Bhūvanekabāhusāmi câti: nava therā; tesam sissabhūtā pana daharabhikkhū: Sangharakkhito ca, Dhammavilāso ca, Uttaro ca, Uttamo ca, Dhammasāro ca: pañcâti; cuddas'eva bhikkhū simatthānato pacchimadisāyam kārāpite vihāre vasanti.

Tato param Rājā simāsammutikammam kārāpetukāmo: "Yattha bhikkhū simam sammannitum icchanti; sace tattha purānasīmā n'atthi; tatthêdāni sammannitasimā sambhavati; sace pan'atthi, abhinavasimā na sambhavati: simāsambhed'ajjhottharanadosapasankato. Tasmā tattha purānasimāsamugghātam katvā vêdāni sammannitā 'bhinavasimā sambhavati. Tasmā simāsammutiyā pathamam eva simāsamugghātakammam kattabban ti": manasi nidhāya simāsamugghātaparikammam kātum ārabhi.

Atthakathāya santam: "Evañ ca pana bhikkhave, ticīvarena avippavāso samūhanitabbo ti." Ettha simam samūhanantena bhik-

khunā vattam jānitabbam. Tatr' idam vattam: khandasimāya thatvā avippavāsasimāsankhātā mahāsimā na samūhanitabbā; tathā avippavāsasimāsankhātāya mahāsimāya thatvā khandasimā na samūhanitabbā. Khandasimāya pana thitena khandasimā va samūhanitabbā; tathā itarāya pi thitena itarā. Simā nāma dvihi kāranehi samūhananti: pakatiyā khuddakam puna āvāsavaddhanatthāya mahatim vā kātum, pakatiyā mahatim puna aññesam vihārôkāsadānatthāya khuddakam vā kātum. Tattha sace khandasimañ ca avippavāsasimāsankhātam mahāsimañ ca jānanti; samūhanituñ ca bandhituñ ca sakkhissanti. Khandasimam pana jānantā, avippavāsasankhātam mahāsimam ajānantā pi, samūhanituñ ca bandhituñ ca sakkhissanti. Khandasimam ajānantā, avippavāsasankhātam mahāsimam yeva jānantā, cetiyangana-bodhiyangan' uposathâgārâdīsu nirāsankatthānesu thatvā, appeva nāma samūhanitum sakkhissanti; bandhitum pana na sakkhissant'eva. Ce bandheyyum, simāsambhedam katvā vihāram avihāram kareyyum: tasmā na samūhanitabbā.

Ye pana ubho pi na jānanti; te n'eva samūhanitum na bandhitum sakkhissanti. Ayam hi simā nāma kammavācāya vā asimā hoti; sāsan'antaradhānena vā na ca sakkā simam ajānantehi kammavācam kātum; tasmā na samūhanitabbā. Sādhukam pana ñatvā yeva samūhanitabbā ca bandhitabbâti vuttattā simāsamugghātakammam kattum icchantā bhikkhū sace purānasimāya vijjamānattam vā pariccheda vā jānanti; tattha kammapattehi bhikkhūhi thatvā purānasimam samūhanituñ ca abhinavasimam bandhituñ ca labhanti. Sace pana purānasimāpariccheda na jānanti: tathā sati tam samūhanituñ ca abhinavasimam sammannituñ ca na labhantîti attho āpanno viya dissati. Vimativinodaniyam pana: "keci pana īdisesu pi vihāresu cha-pañcamatte bhikkhū gahetvā, vihārakotito patthāya vihāraparikkhepassa anto ca bahi ca samantā leddupāte tattha sabbattha mañcapamāne okāse nirantaram thatvā, pathamam avippavāsasimam tato samānasamvāsakasimañ ca samūhananavasena simāsamugghāte kate, tasmim vihāre khandasimāya vā mahāsimāya vā vijjamānatte sati avassam ekasmim mañcatthāne tāsam majjhagatā te bhikkhū tā samūhaneyyum. Tato gāma-

simā eva avasisseyya. Na h'ettha simāya vā paricchedassa vā jānanam angam hoti. Simāya pana anto thānam samūhanissāmâti kammavācākaraṇañ c' ettha angam. Aṭṭhakathāyam khaṇḍasimam pana jānantā avippavāsam ajānantā pi samūhanituñ c'eva bandhituñ ca sakkhissantîti. Evam mahāsimāya paricchedassa ajānane pi samūhatāya vuttattā gāmasimāy' eva ca avasiṭṭhāya tattha yathārucitakam duvidham pi simam bandhituñ c'eva upasampadâdikammam kātuñ ca vaṭṭatîti vadanti. Tam yuttam viya dissati; vīmaṃsitvā gahetabban ti" vuttattā tesam kesañci therānam adhippāyo yuttarūpo viya dissati. Aṭṭhakathāyañ ca purāṇasimāya vijjamānattam vā paricchedam vā ajānantānam simāsamugghātassa dukkarattā mahantam vāyāmam akatvā yena vā tena vā vāyāmena samūhananavasena simāsamugghātam sandhāya ye pana ubho pi na jānanti; te n'eva samūhanituñ ca na bandhituñ ca labhantîti vuttam. Na pana mahantam vāyāmam katvā ajānanavasena simāsamugghāte kate vijjamānāya simāya samūhatâbhāvam sandhāya vuttam. Tathā hi yatthâbhinavasimam bandhitum icchanti. Tattha kiñcâpi purāṇasimāya vijjamānattam vā paricchedam vā na jānanti. Tathâpi kattabbāyâbhinavasîmāya nimittānam ṭhapanârahôkāsato anto ca bahi ca yathārucitake padese catuhatthapamāṇam vā pañcahatthapamāṇam vā paricchedam panti-pantivasena vā koṭṭhāsa-koṭṭhāsavasena vā paricchedam katvā, tattha koṭṭhāse koṭṭhāse yadi kammapattā bhikkhū nirantaram katvā, simāsamugghātam karonti. Tattha vijjamānapurāṇasimānam katham samūhatā na bhaveyya? Gāmasimā eva ca avasiṭṭhā katham na bhaveyyâti? Tasmā tena nayena simāsamugghātaparikammavidhāyakam kārāpesi: sammannitabbāyâbhinavasimāya nimittaṭṭhapanôkāsato anto āyāmato ca vitthārato ca pañca pañca hatthapamāṇam padesam paricchindāpetvā bahi ca pañca pañca hatthapamāṇam padesam paricchindāpetvā cuṇṇena vā setamattikāya vā lekham kārāpetvā panti-panti-koṭṭhāsam kārāpesi. Tato param pañcahi daharabhikkhūhi saddhim te navathere nimantetvā simāsamugghātakammam evam kārāpesi. Paṭhama-pantiyam paṭhama-koṭṭhāse yathāvutte cuddasabhikkhū vasāpetvā kammavācam pi sattasu ṭhānesu ṭhapāpetvā visum visum sattasu vāresu simāsamugghātakammavācam vācāpesi. Tato param paṭhama-pantiyam eva koṭ-

*th*āse ko*tth*āse anukkamena *th*atvā tath' eva katvā avasāne antima-ko*tth*āse simāsamugghātakammavāca*m* vācāpetvā puna dutiyāya pantiyā antima-ko*tth*āsato pa*t*ilomena ko*tth*āse ko*tth*āse kamena *th*atvā dutiya-pantiyā pa*th*ama-ko*tth*āse *th*atvā simāsamugghāta-kammavāca*m* vācāpesi. Eva*m* vuttanayena pantiyā pantiyā saki*m* anulomena saki*m* pa*t*ilomena ko*tth*āse ko*tth*āse simāsamugghātakammavāca*m* vācāpetvā ko*tth*āsesu parikhī*n*esu simāsamugghāta*m* parini*tth*āpesi. Idañ ca simāsamugghātakamma*m* migasiramāsassa sukkapakkhe sattamīya*m* sannivāre parini*tth*itan ti da*t*-*th*abba*m*.

A*tth*amīya*m* pana Rāmādhipatirājā simāsammutikamma*m* kārāpetu*m* pāto va gantvā simāsammutito pa*th*ama*m* kattabba*m* parikammam eva*m* kārāpesi. Yattaka*m* padesa*m* sima*m* kattum icchati; tattakassa padesassa bahi catūsvanudisāsu cattāri nimittāni *th*apāpesi. Catūsu disāsu pana cattāri nimittāni ko*n*esu catunna*m* nimittāna*m* *th*apanāya payojanabhūtacaturassasa*nth*ānato san-*th*ānabhedasankhāta*m* payojana*m* dassetu*m* majjhe kiñci vitthaka*m* katvā, *th*apāpesi. Tato para*m* a*tth*anna*m* nimittapāsā*n*ānam abbhantarime passe rajju*m* ka*ddh*itvā rajjuyânusārena bhūmiya*m* lekha*m* datvā, lekhato anto sima*m* kattukāmattāya bahi lekhāya simāmaggasankhātassa paricchedassa pākatikabhāvakara*n*attha*m* vidatthimattagambhīravitthāra*m* khuddakamātika*m* khanāpetvā, nimittapāsā*n*āna*m* anto ca bahi ca gāmakhettapadesāna*m* sankarâbhāvakara*n*attha*m* rukkhasākhâdi-sambandha*m* vicchinditvā, khuddakamātikāya mattika*m* limpāpetvā udaka*m* siñcāpetvā tesam a*t*-*th*anna*m* nimittapāsā*n*āna*m* suva*nn*âlimpanasindūracu*nn*âlimpanenâlankārāpetvā, rattavattha-setavatthehi vedhāpetvā, Bhagavati gāraveṇa tesa*m* nimittapāsā*n*āna*m* santike chatta-dhaja-dīpa-dhūmapupphāni pūjāpetvā, kumudapupphacchannavilāsitamukhe kalase ca *th*apāpetvā, aññehi ca vatthâdīhi pūjanīyavatthūhi pūjāpesi. Eva*m* simāsammutiyā pubbaparikamma*m* abhisankharitvā, pañcahi dahara-bhikkhūhi saddhi*m* te navathere nimantetvā puratthimadisato pa*tth*āyânukkamen'a*tth*asu disāsu a*tth*animittāni kittāpetvā, pa*th*amakittita-nimittena gha*t*āpetvā tena nayena tikkhattu*m* nimittāni kittāpesi. Tato para*m* pāto va Narasūrâmaccagāmakhettassa sa-

mantato tasmim tasmim thâne dhajapatâke ussâpetvâ, bherisankhâdi-saddasaññânam kârâpetvâ, disâcârikabhikkhûnam sañcâranivâranattham tasmim gâmakhette thitânam aññesam bhikkhûnam gâmakhettato bahi singham nîharâpanatthañ ca thapite ârakkhakamanusse assârohe ca singhagâmine pattike ca pesetvâ, samantato 'nuyuñjâpetvâ, tatth' aññesam bhikkhûnam n' atthi-bhâvamîti sutvâ va, simâsammutikammavâcam byañjanapâripûrivasena sattakkhattum vâcâpetvâ, simâsammutikammam nitthâpesi. Parinitthite ca pana simâsammutikamme tikkhattum sabbatâlâvacare vajjâpetvâ sabbajanakâyam ukkutthim kârâpesi. Imissâ pana simâya Kalyânîgangâya sajjitâyam udakukkhepasimâyam upasampannehi bhikkhûhi sammatattâ Kalyânîsimâti nâmam adâsi.

Kalyânîsimâsammutito ca puretaram eva, Sîhaladîpe upasampajjitvâ paccâgatânam therânam sampattakâlato patthâya te saddhâsampannâ byattâ patibalâ ganino ganâcariyâ Râmâdhipatirâjânam upasankamitvâ: "na kho pan' etam no Mahârâja, patirûpam yam mayam Buddhasâsane pabbajitvâ, upasampajjitvâ, yathâ paññattâni sikkhâpadâni patipajjantâpi, upasampadâya sâsankâ bhaveyyâma. Labheyyâma Mahârâja, tesam therânam santike upasampadam; evam no'pasampadâ nirâsankâ bhavissatîti" âhamsu. Tato Râmâdhipatirâjâ evam âha: "ye te bhante, ganino ganâcariyâ saddhâsampannâ Bhagavato ajjhâsayânurûpam Vinaya-vinicchayam upaparikkhitvâ, nij 'upasampadâya sâsankâ accantaparisuddha-Mahâvihâravâsi-bhikkhusanghassa paramparabhûta-bhikkhusanghato nirâsankam upasampadam patiggahetvâ, paccâgacchantânam therânam santike tad upasampadam ganhitukâmâ te ganhantu: te pi ma ganhathâti na nivâremi. Ye pi c'ete ganino ganâcariyâ Bhagavato ajjhâsayânurûpam Vinaya-vinicchayam upaparikkhitvâ, nij 'upasampadâya nirâsankâ tesam therânam santike Sîhaladesiy' upasampadâ paramparabhûtam upasampadam ganhitum na icchanti; te pi ganhath' evâti na visahâmi. Vinaya-vinicchayam va pamânam. Te dhammam eva sukaram upaparikkheyyâthâti." Tato param evam Râmâdhipatirâjâ cintesi: "upajjhâya mûlikâ pabbajjâ ca upasampadâ ca; upajjhâyabhâvo ca dasavassânam therabhâvappattânam patibalânam yeva Bhagavatâ 'nuññâto. Ime therâ pan' imasmim yeva samvacchare upasampannâ. Na ca tesvekassâpi yuttarûpo

upajjhāyabhāvo ti. Katham pan' etam labheyyāma? Yo Mahāvihāravāsibhikkhusangha-paramparabhūta-bhikkhusangha - santike parisuddh' upasampadam gahetvā, paccāgato upajjhāyabhāvayogyo; tam upajjhāyam katvā, sabbe Sīhaliy'upasampada-parampar'upasampadam ganhitukāmā ganino ganâcariyā imesam Sīhaladīpato paccāgatānam therānam santike ganhitum labhissantîti" cintetvā tādisam bhikkhum pariyesāpesi. Tato Parakkamabāhusāmithero: "atthi Mahārāja, Suvannasobhano nām' eko thero; Mahāvihāravāsi-paramparabhikkhusangha-santike yev' upasampanno; upajjhāyabhâvânurūpo. So hi Mahārāja, araññavāsī, dhūtangadharo, appiccho, santuttho, sallekhī, lajjī, kukkuccako, sikkhākāmo, byatto, patibalo ti" āha. Atha kho rājā parijanam ānāpetvā tam nimantāpetvā pucchi: "Sīhaladīpam bhante, gamanakāle, katarasimāyam kittakassa ganassa santike upasampanno 'si? Ko pana te upajjhāyo? Ko kammavācâcariyo? Sīhaladīpe upasampannakālato patthāya 'dāni kativasso 'sîti?"

Tadā Suvannasobhanathero rājānam evam āha: "Kalambuname Mahārāja, mahājātassare sajjitāyam udakukkhepasimāyam appamānassa ganassa santike Vanaratananāmakam porāna-Mahāsangharājānam upajjhāyam, pubbakāle Rāhulabhaddanāmakam, idāni Vijayabāhu-Sangharājānam kammavācâcariyam katvā vâham upasampanno. Tato patthāya chabbīsavasso 'mhîti." Atha rājā pamuditahadayo upasampadâpekkhānam upajjhāyabhāvatthāyà theram nimantesi. Tadā thero: "pubbakâpi Mahārāja, khīnâsavatherā attano hitam vihitvā paccante sāsanasuddhim evâkamsu. Evam evâham pi Mahārāja, sappurisagatim anugantvā sāsanasuddhim karissāmîti" vatvā rañño patiññam adāsi.

REVERSE FACE OF THE THIRD STONE.

Simāsammutiyā 'nantaram eva ye te saddhāsampannā byattā patibalā pubb' upasampadāya sâsankā Sīhal' upasampada-parampar' upasampadam ganhitukāmā patikacc' eva rājānam upasankamitvā yācimsu. Te rājānam upasankamitvā evam āhamsu: "Simā ca Mahārāja, sammad eva samannāgatā; upajjhāyabhāvânurūpo ca mahāthero ce laddho; labheyyāma mayam pi dāni Sīhal' upasampadan ti."

Tato rājā migasiramāsassa sukkapakkhe navamīyam candavāre pāto va tehi ganâcariyehi saddhim yena Kalyānīsimā ten' upasankami. Pañcahi daharabhikkhūhi saddhim navathere ca upajjhāyabhāvânurūpa-Suvannasobhanatherañ ca nimantāpetvā Kalyānīsimāyam nisīdāpesi. Tato rājā Sīhal' upasampadam ganhitukāme ganâcariye thapetvā, yena Sīhaladīpagāmino therā ten' upasankami; upasankamitvā te evam āha: "Ime bhante, ganâcariyā tumhākam santike Sīhal' upasampadam ganhitum icchanti; detha bhante, tumhe upasampadam imesam ganâcariyānan ti."

Therā punad evam āhamsu: "mayam Mahārāja, Mahārājena pesitā Sīhaladīpam gantvā, Mahāvihāravāsi-parampara-bhūta-bhikkhusangha-santike parisuddh' upasampadam ganheyyāma. Tesam no Mahārāja, parisuddh' upasampadagahanato pathamam Sīhaladesiyā mahātherā evam āhamsu: 'Pubbakānam āyasmanto, Sīhaladesiyānam mahātherānam idâcinnam: yam paradesato āgatānam bhikkhūnam upasampadagahanato pathamam eva gihīno mayan ti vacībhedam kārāpetvā, cīvaram apanetvā, setavatthadānena gihībhāve patitthāpetvā, puna cīvaradāna-saranagamanadāna-vasena sāmanera-pabbajjāya sampabbājetvā, sāmanera-bhūmiyam patitthāpitānam yev' upasampadānam. Tam kissa hetu? Ye h' āyasmanto, bhikkhū idhâgatā: purimôpasampadā no parisuddhā, Sīhaladesiy' upasampadā suddhâti mañnamānā saddhāsampannā hutvā, nav' upasampadam ganhimsu. Te câyasmanto, bhikkhū pacchā sissâdīnam yesam kesañci parijanam ādiyitvā, vipatisārino hutvā, abhinavavassam aganetvā, purānavassam yeva ganhimsu. Na c' etam no ruccati: ten' evam ācinnam. Tasmā yadi tumhe pi saddhāsampannā hutvā, parisuddh' upasampadam ganhitum icchatha; Sīhaladesiyānam mahātherānam ācinnânurūpam karissatha. Evam tumhākam upasampadam dassāma; no ce karissatha; anācinnattā tumhākam upasampadam dātum asamatthā bhavissāmâti.' Tato Sīhaladesiyānam mahātherānam ācinnânurūpam katvā vâmhākam upasampadan te adamsûti." Tadā te pi bahuganâcariyā: "yadi bhante, tumhe Sīhaladesiyānam mahātherānam ācinnânurūpam katvā va, parisuddh' upasampadam ganheyyātha; evam mayam pi saddhāsampannattā yeva parisuddh' upasam-

padam ākankhayāma. Tasmā Sīhaladesiyānam mahātherānam ācinnânurūpam eva katvā parisuddh' upasampadam ganhissāmâti" āhamsu. Evam Sīhaladesato paccāgatā therā tehi sabbehi ganâcariyehi saddhim samsandetvā tad anantaram yeva Dhammakittināmaganâcariyam ādim katvā, Sīhaladesiyānam ācinnânurūpam kārāpetvā, Suvannasobhanatheram upajjhāyam katvā, Sīhaladesato paccāgatesu navasu theresu dve dve vārena vārena kammavācâcariye katvā upasampādesum.

Tasmim pana upasampadakammakaranakāle pathamadivasabhūte migasiramāsassa sukkapakkhe navamīyam candavāre Rāmādhipatirājā sayam eva tattha nisīditvā, kammakārakabhikkhūnañ ca, upasampannānam ganâcariyānañ ca, upasampadâpekkhānañ ca ganâcariyānam, pure bhattabhojanañ ca pacchā bhattam vividhapānañ ca santappanattham patisankharāpetvā, upasampadadānapariyosāne ca sādhukāradānattham bherisankhâdīni dhamāpetvā upasampannānam upasampannānam ganajānanattham lokavohārakovide lekhake anekâmacce cânekapanditajane thapetvā, rattiyam upasampadatthāya ca bahū dīpe thapetvā, sūriyatthangamanâsannakāle patinivattitvā nijamandiram agamāsi.

Navamīto patthāya yāva terasamīyā pañcadivasam upasampannā ganâcariyā pañcacattālīsâdhikadvisataparimānā ahesum. Tato rājā cātuddasīyam sannivāre upasampanne pañcacattālīsâdhikadvisata-parimāne te thera-ganâcariye: "Sve bhaddantā migasirapunnam uposathadivase ādiccavāre upasampadakammakārakehi pannarasabhikkhūhi saddhim Kalyānīsimāyam uposatham karontu; tad avasāne bhaddantānam pindapātañ ca aññañ ca deyyadhammam dātum lacchāma, cittañ ca pasādetum lacchāmâti" nimantāpesi. Uposathadivase pana rājā mahatā parivārena saddhim pāto va gantvā Kalyānīsimāya pañnāpetabbâsanāni pañnāpāpetvā, pādôdakañ ca patitthāpetvā, upasampannôpasampanne te ganâcariye ca pannaras' upasampadakammakārake câgamayamāno nisīdi. Atha te sabbe sannipatitvā Kalyānīsimāyam uposatham akarimsu. Tad avasāne rājā te sabbe pi nānappakārehi khajja-bhojjehi ca vividhehi ca tambūlâdibhesajjehi santappetvā, ek'ekassa ticīvaratthāya sukhumānam kappāsadussā-

nam dve dve yuge datvā, pūgakattariyâdiparivāram sapidhānam ekam ekam tambūlapetakañ ca, tālabījanim ekam ekañ ca, sindīpannachattam ek' ekañ ca, sādhārakapidhānam pattam ek' ekañ ca dāpesi.

Tato rājā sabbesam bhikkhūnam anumatiyā yeva Suvannasobhanatherassa 'Kalyānītissamahāthero' ti nāmam adāsi.

Tato pabhuti rājā pañcahi daharabhikkhūhi saddhim tesam upasampadakārakānam Kalyānītissamahātherâdīnam dasannam therānañ ca, tassam simāyam āgatānam upasampannānam ganâcariyānañ ca bahūnam upasampadâpekkhānañ ca, pindapātâdi-paccayehi upatthāpanatthāya amacce panditajane ca, upasampannānam upasampannānam ganasañjānanattham bahū lekhake ca, upasampadakammavācāya parinitthāna-pariyosāne sādhukāradānatthāya bherisankhâdivādake ca, satatam eva tattha vasāpesi.

Upasampadakammakārakā dasatherā ca, upasampann' upasampannā ganâcariyā ca, tesañ ca pañcacattālīsâdhikadvisatapamānānam sissabhūte bahū bhikkhū ca, Sīhal' upasampadam ganhitukāme aññe câgatâgate ganâcariye ca, divase divase nirantaram upasampādesum.

Api ca Rāmādhipatirājā sakalam pi bhikkhusanghamāyācetvā, tassânumatiyā yeva sabbasmim pi Rāmaññamandale thitānam sabbesam bhikkhūnam īdisam katikavacanam ārocesi :

"Ajjatagge bhaddantā, sace pabbajjâpekkhe pabbājetukāmā honti; ye pana pabbajjâpekkhā lakkhanâhatā vā honti; dhajabandhacorā vā; 'gārabhedakā vā; rājadubbhino vā; jarâjinnā vā; adhimattagelaññi' upapīlitā vā; hatthacchinnâdi-angavikalā vā; khujjā vā; vāmanā vā; khañjā vā; kunino vā; ye vā pan' aññe pi parisadūsanā honti. Ye ye pabbajite pi, passantā passantā manussā kelim vā, parihāsam vā, garaham vā, karonti; cittam pasādetum vā, gāravam uppādetum vā, na sakkonti. Te tādise bhaddantā, mā pabbājentu.

"Sace vā pana bhaddantānam santike upasampadâpekkhā santi; te pi Rāmādhipatiraññño vā, Hamsavatīpurâdhivāsīnam ganâcariyabhūtānam vā therānam, anārocetvā, saka-sakatthāne yev 'upasam-

padam mâ karontu. Sace pan' amhehi katam pi katikavattam anâdiyitvâ, saka-sakatthâne yev' upasampadam bhaddantâ karissanti: tathâ sat' upasampadâpekkhânam mâtâpitûnam vâ, ñâtakânam vâ, upatthakabhûtânam vâ dâyakânam, mayam dandakammam upanessâmâti ca.

"Ye vâ pana pâpabhikkhû vajjakammam karonti; ye vâ ganakakammam vaddhakîkammam dantakâram katvâ, râjâ-râjamahâmattâdînam sabbesam pi janânam jâtakôpadhâranîyena vâ, uppâdanimitta-supin'-uppâda-karana-vasena vâ, sukhadukkham âcikkhanti.

"Ye vâ bhikkhû yâdisam yâdisam âcikkhanam, cittakârakammavaddhakîkamma - dantakârakamma-cundakârakamma - bimbakârakammâdikam katvâ, gihîkâmabhogino viya jîvitam kappenti. Tam sabbam ajîvitam kappenti.

"Ye vâ pana bhikkhû kappâsakhettatthânam gantvâ âyatakena sarena dhammam kathentâ kappâsatûlapindam labhitvâ vânijjam karonti.

"Ye ca bhikkhû sâli-vîhi-yavâdi-khettatthânam gantvâ dhammam kathentâ dhaññam labhitvâ vânijjam karonti.

"Ye vâ pana bhikkhû maricatthânam gantvâ dhammam kathetvâ maricam labhitvâ vânijjam karonti.

"Ye vâ pana bhikkhû aññen' aññena pakârena vânijjam karonti.

"Ye vâ pana bhikkhû akkhadhuttehi vâ, itthidhuttehi vâ, surâdhuttehi vâ, coriyakammâjîvikehi râjapurisehi vâ, yehi kehici vâ naranârîhi saddhim ananulomikena gihîsamsaggena samsatthâ viharanti.

"Te sabbe pi pâpabhikkhû. Pâpabhikkhûnam tesam bhaddantânam niccam santike vasitum okâsam mâ dadantûti ca.

"Ye pana bhikkhû saddhâsampannâ; yathâsikkhâpadam patipajjamânâ sammâpatipattipubbakâ; uddesaparipucchâdipasutâ; tesam yeva bhikkhûnam bhaddantânam niccam santike vasitum okâsam dadantûti ca.

"Sace pana saddhâsampannâ gihîkulaputtâ bhaddantânam santike pabbajitukâmâ honti. Te akkharâni lekhâpetvâ akkharesu

byañjanapāripūrikaranavasena paricayam kārāpetvā, saranagamanam vā sikkhāpadāni vā sikkhāpetvā va, bhaddantā pabbājentûti ca.

"Ye pi ca sāmanerā paripunnavīsativassā upasampadâpekkhā; te pi upasampannabhikkhūhi paripūretabbam pātimokkhasamvarasīl'-indriyasamvarasīl - âjīvapārisuddhisīla - paccayasannissitasīlasankhātam catupārisuddhisīlam sankhepato paññāpetvā, Bhikkhupātimokkhañ ca Khuddasikkhañ câdito yāva pariyosānam byañjanato ca atthato ca sikkhāpetvā, āpattidesanañ ca catupaccayapaccavekkhanañ ca vāc' uggatam kārāpetvā, Rāmādhipatiraññño ca Hamsavatīpurâdhivāsīnam ganâcariyānañ câroccntu. Tadā Rāmādhipatirājā te parikkhāren' upatthambhetvā v'upasampadāpessatîti ca.

"Sabbe pi ca bhaddantā Vinaye Bhagavatā paññattasikkhāpadânurūpam patipattim yeva patipajjantûti ca.

"Pubbe pana Rāmaññadese bhikkhūnam nānānikāyattā yeva sāsane īdisam mala-kantak'-bbudam jātam. Idāni pana sabbesam pi bhaddantānam saddhāsampannattā yeva Mahāvihāravāsīnam parampara-Sīhal' upasampadagāhitā. Yathā Sīhaladesiyānam mahātherānam kes'oropanam vā cīvarabandham vā honti; tathā katvā v'ekanikāyo hotûti ca."

Evañ ca pana Rāmādhipatirājā sabbasmim pi Rāmaññamandale bhikkhūnam yam katikavattam ārocetvā, ye te bhikkhū jātarūparajatâdi-dhana-dhañña-hatthi-assa-go-mahimsa-dāsī-dāsa-vanto tesam īdisam ārocāpesi: "Sace pan' ayyā, saddhāsampannā hutvā, jātarūpa-rajatâdi-dhana-dhañña-hatthi-assa-go-mahimsa - dāsī-dāse nissajjitum ussahanti; te nissajjitvā Bhagavatā paññattasikkhāpadânurūpam sammāpatipattim yeva patipajjantu. Sace pana n' ussahanti, yathākāmam vibbhamantûti."

Atha appe kacce bhikkhū saddhāsampannattā te sabbe nissajjitvā sikkhāpadânurūpā sammāpatipattiyo va patipajjanti. Appe kacce therā sabbe pi santike nissajjitum anossahantā, yathākāmam vibbhamanti. Ye vā pana bhikkhū pākatabhūtā yev' antimavatthum accantam ev' ajjhāpajjanti; tesam āyācanam katvā, gihī-

bhâve patitthâpesi. Yesam accantam ev' antimavatthum âpannabhâvo na pâkato ; garahaparûpavâdamattam pana dubbisodhanîyam ; tesam âyâcanam katvâ, gihîbhâve patitthâpesi. Ye ca pâpabhikkhû vajjakammam vâ karonti ; ye vâ yathâvuttam gananakammâdi-kammam vâ karonti ; ye vâ gihîkâmabhogino viya cittakammâdim âjîvikam katvâ micchâjîvena jîvitam kappenti ; ye vâ pana bhikkhû dhammakathâya pûjâsakkâram labhitvâ vânijjam karonti ; ye vâ pan' aññe pi bhikkhû aññen' aññena pakârena vânijjam karonti— te sabbe pi gihîbhâve patitthâpesi. Evam Râmâdhipatirâjâ sabbasmim pi Râmaññamandale sâsanamalam visodhetvâ, sakalam pi bhikkhusangham ekanikâyam akâsi.

Evam sabbasmim pi Râmaññamandale gâmavâsino araññavâsino ca bhikkhû nâga-sikhi-nâga-sakkarâjato yâva rûpa-beda-nâga-sakkarâjam Mahâvihâravâsi-parampara-accanta-parisuddha-Sîhal'-upasampadam nirantaram eva ganhimsu.

Tesam ganâcariyabhûtâ atthasataparimânâ honti ; daharabhikkhû pana pañca-satthâdhika-dvisat'-uttaracuddasasahassa-pamânâ honti : ete ubho pi sampinditâ pañcasatthâdhika-pannarasa-sahassapamânâ honti. Tesvatthasatânam ganâcariyânam upasampadagahana-pariyosâne râjâ ticîvaratthâya dve dve sukhumakappâsiyadussayuge ca, tambûlapatta-pûga - kattari - mukhapuñchanacolâdi-parikkhâra-sahitam sapidhânam tambûlapetakañ ca, sindîpannachattañ ca, sâdhâraka-pidhâna-pattañ ca, tâlabîjaniñ ca, ek'ekass' ek'ekam evâdâsi. Yesam ganâcariyânam nâma-paññatti pi dâtabbâ hoti : tesam pi sabbesam nâma-paññattim adâsi.

Tato param pubbe katakatika-niyâmen' eva ñâtacatupârisuddhisîlânam sikkhita-pâtimokkha-khuddasikkhâ-pakaranânam vâc'-uggatâpatti - desanâ - paccavekkhanânam paripunnavîsativassânam ekâdhika-cha-satânam sâmanerânam patta-civara-parikkhârâdideyyadhammeh' upatthambhetvâ, Kalyânîsimâyam upasampadâpesi. Te pi sampinditvâ tadâ Râmaññamandale chasatthâdhikacha-sat'-uttara-pannarasa-sahassa-pamânâ bhikkhû ahesum.

Evam pana Buddhasâsanam visodhanam karonto Râmâdhipatirâjâ : " yâva pañca-vassa-sahassa-pamâna-kâla-pariyantâ Buddha-

sāsanam idam nirāsank'upasampadabhāven' eva dussīlānam bhikkhūnañ ca garahaparūpavādamattâvirahitānam bhikkhūnam câpagamanavasena parisuddham pabhassaram pariyodātam hutvā, pavattatûti" manasi nidhāyâkāsi.

1. Pur' Āsoko dhammarājā atulavibhavôdayo
Sāsanam piyatāya 'ssa mala-dassana-kampito.
2. Moggaliputtatissatheram upanissāya sodhanam
Bhikkhū chanahute 'kāsi, uppabbājiya pāpake.
3. Lankādīpe Sirisanghabodhâdipada-nāmako
Parakkamabāhurājā pi Buddhasāsanam āmako.
4. Malinam sāsanam disvā samvegâpannamānaso
Pāpake bahavo bhikkhū dhamsiyâdhammavādino.
5. Mahāvihāravāsīnam pavenim dhammavādinam
Sangham ekanikāyañ ca thapetvā sodhanam akā.
6. Tato pacchā puna c' añño Vijayabāhu-bhūpati
Parakkamarājā câpi tathā sāsanasodhanam.
7. Amhākam Bodhisatto pi pūrento pāramī purā
Tidasālayasaggamhi devarajjam akārayi.
8. Tadā Ānandathero pi Bārānasīpure akā
Rajjam Usinnaro hutvā Kassapa-Buddhasāsane
9. Malam disvā pi majjhatto nâkā sāsanasodhanam.
Tadā Sakko devarājā dibbasukham param-mukho
10. Kanhasunakha-vannena gantvā Mātalinā saha
Uttāsetvāna rājānam tadā 'sinnaranāmakam.
11. Sāsanasodhanatthāya laddhā tap patijānanam
Pacchā 'nusāsanam katvā paccāgā Tidasālayam.
12. Tasmā Rāmaññadesissaro pi Rāmādhipati-bhūpati
Sanādaram satâcāram anugantvāna sāsanam
13. Yāvapañcasahassantā patitthānāya 'sodhayi.
14. Ittham sāsanasodhanakusalam Rāmādhipatī-ham alattham yam
Tenâkhīnam iva jātam santam suddham sivam pacchā.
15. Hamsāvatīpurâdhipatīno saddhāluno Bhūpālavarā
Disvā sāsanajam malam pūnayitum vāyamantu sadā.
16. Khīnsavā katakiccātherā Majjhantikâdayo

Vimuttisukham ohāya pavivekaratā api

17. Sāsanavu*ddh*iyā hetu byāpāram akarum purā.

Tasmā tesa*m* sanādaram anukamme supesalo

18. Pacchā Ha*m*sapūravāsī bhikkhusangho ca sādaro

Sāsanassa mala*m* disvā sodhana*m* kuruta*m* tato

19. Yathā ta*m* tibhav' oghagatā tarita*m* durīte kasi-āyatane jahita*m*

Arīya*m* padadhi*m* pavara*m* gamitu*m* adhībodhi-budhâla*l*ita*m* la*l*ita*m*.

Iti Kalyāni nāma pāsā*n*alekhā ni*tth*itā.

II. TRANSLATION.

OBVERSE FACE OF THE FIRST STONE.

REVERENCE TO THE BLESSED ONE, THE HOLY ONE, THE FULLY ENLIGHTENED ONE.

MAY the excellent Religion of the Conqueror flourish and prosper, and may reverence be paid to Buddha!

The purification of the Religion of the Conqueror was effected by Rāmādhipati, King of Rāmaññadesa. An account of this event will be related.

During the reign of Rāmādhipatirājā, King of Rāmaññadesa, the Religion of the Conqueror became purified.

Two hundred and eighteen years had passed away since the attainment of *Parinirvāna* by the Fully Enlightened One, the Sage of the Sakyas, when Dhammāsokarājā was inaugurated as king. In the fourth year after this event, owing to Nigrodhasāmanera, the King had great faith in the Religion of Buddha; and the gifts and honours to the priests greatly increased, while those to the heretics diminished.

The heretics, for the sake of gifts and honours, embraced the ascetic life among certain priests, received the *upasampadā* ordination, and promulgated their own heresies like the *Sassata* heresy. Some took orders themselves, assumed the guise of priests, and taught their own heretical doctrines. All these heretics mixed promiscuously with, and resided among, the priests, who performed *uposatha* and such other ecclesiastical ceremonies. Owing to this circumstance, the *Sangha* considered that the *parisā* was corrupt, and would not perform *uposatha*. Therefore, for seven years, the performance of this ecclesiastical ceremony had ceased in the Asokārāma monastery.

On account of these circumstances, King Dhammāsoka became desirous of purifying the Religion by removing the impurity, heresy, and corruption, that had arisen in it, and secured the co-operation of Moggaliputtatissamahāthera. Having acquired, by study, the knowledge that the Fully Enlightened One was a *Vibhajjavādī*, and that those, who professed the doctrines of the *Sassata* and other schools, were heretics, the King convoked an assembly of all the priests. Those, who held similar doctrines, were commanded to form themselves into groups, and each group was dismissed one by one. There were six millions of priests professing the Religion, who, if asked what the belief of the Fully Enlightened One was, would say that he was a *Vibhajjavādī*, while the sinful, heretical priests, who declared that the Fully Enlightened One professed the doctrines of the *Sassata* and other schools, numbered sixty thousand. The King directed all the sixty thousand sinful priests to leave the Order, and, saying: "Now that the *parisā* has been purified, let the *Sangha* perform *uposatha*," returned to the city.

Therefore, Moggaliputtatissamahāthera performed *uposatha* in the Asokārāma monastery in the company of all the six millions of priests. This being concluded, he promulgated, in an enlarged and expanded form, but on the lines indicated by the Blessed One, the treatise called KATHĀVATTHU, of which a summary had been expounded by the Blessed One. Subsequently, as the venerable Mahākassapathera selected five hundred priests, in whom all passions were extinct, and who had attained to the possession of the six *abhiññās* and the four *patisambhidās*, and convened the First Council, which sat for seven months; and, as the venerable Mahāyasathera selected 700 priests, in whom all passions were extinct, and who had attained to the possession of the six *abhiññās* and the four *patisambhidās*, and convened the Second Council, which sat for eight months; even so did he (Moggaliputtatissa-mahāthera) select 1,000 priests, in whom all passions were extinct, and who had attained to the possession of the six *abhiññās* and the four *patisambhidās*, and convened the Third Council, which

sat for nine months. At the conclusion of this Council, he foresaw that, in the future, the Religion would be established in foreign countries, and sent such *theras* as Majjhantikathera with the injunction: "Do you establish the Religion in such and such countries." Of these *theras*, he sent Mahāmahindathera to establish the Religion in the Island of Tambapa*nni*, and So*n*athera and Uttarathera to establish the Religion in Rāmaññadesa, which was also called Suva*nn*abhūmi.

At that time, a king, called Sirimāsoka, ruled over the country of Suva*nn*abhūmi. His capital was situated to the north-west of the Kelāsabhapabbatacetiya. The eastern half of this town was situated on an upland plateau, while the western half was built on plain country. This town is called, to this day, Go*l*amattikanagara, because it contains many mud-and-wattle houses resembling those of the Go*l*a people.

The town was situated on the sea-shore; and there was a *Rakkhasī*, who lived in the sea, and was in the habit of always seizing and devouring every child, that was born in the King's palace. On the very night of the arrival of the two *theras*, the Chief Queen of the King gave birth to a child. The *Rakkhasī*, knowing that a child had been born in the King's palace, came towards the town, surrounded by 500 other *rakkhasas*, with the object of devouring it. When the people saw the *Rakkhasī*, they were stricken with terror, and raised a loud cry. The two *theras*, perceiving that the *Rakkhasī* and her attendants had assumed the exceedingly frightful appearance of lions, each with one head and two bodies, created (by means of their supernatural power) monsters of similar appearance, but twice the number of those accompanying the *Rakkhasī*, and these monsters chased the *rakkhasas* and obstructed their further progress. When the *pisācas* saw twice their own number of monsters created by the supernatural power of the two *theras*, they cried out: "Now we shall become their prey," and, being stricken with terror, fled towards the sea. In order to prevent the return of the *pisācas*, the *theras* established a cordon of guards around the country, and preached the BRAHMA-

JĀLASUTTA to the people, who had assembled together. At the conclusion of the sermon, 60,000 people attained to the comprehension of the Truth; 3,500 men and 1,500 women renounced the world, and the rest were established in the 'Three Refuges' and the *sīlas*. Thus the Religion was established in this country of Rāmañ-ñadesa by the two *theras* in the 236th year that had elapsed since the attainment of *Parinirvāna* by the Fully Enlightened One.

Thenceforward, in Rāmaññadesa, all princes, born on the anniversary day of that event, were named Sonuttara. In order to shield all new-born infants from the danger of being seized by the *Rakkhasī*, the appearances, created by the supernatural power of the *theras*, were inscribed on armlets, wristlets, and leaves, and placed on their heads; and a stone, on which the same appearances were engraven, was placed on the top of a hill to the north-east of the town. This stone may be seen to this day.

Since its introduction, the Religion flourished for a long time in Rāmaññadesa. In course of time, however, the power of Rāmañ-ñadesa declined, because civil dissensions arose and the extensive country was broken up into separate principalities, because the people suffered from famine and pestilence, and because, to the detriment of the propagation of the excellent Religion, the country was conquered by the armies of the seven kings. Owing to these calamities, the priests, residing in Rāmaññadesa, were unable to devote themselves, in peace and comfort, to the acquisition of scriptural knowledge, or to the observance of the precepts; and the Religion also declined.

During the reign of Manoharī, who was also known by his princely name of Suriyakumāra, the power of the kingdom became very weak. This happened in the 1600th year that had elapsed since the attainment of *Parinirvāna* by the Fully Enlightened One.

In 1601, Anno Buddhæ, and 419, Sakkarāj, King Anuruddha, the Lord of Arimaddanapura, brought a community of priests together with the Tipiṭaka (from Rāmaññadesa), and established the Religion in Arimaddanapura, otherwise called Pugāma.

One hundred and seven years after this event, or in the year 526, Sakkarāj, King Sirisanghabodhi-Parakkamabāhu purified the Religion in Lankādīpa.

Six years after the latter event, or in the year 532, Sakkarāj, Uttarājīvamahāthera, the Preceptor of the King of Pugāma, with the object of worshipping at the shrines in Lankādīpa, set out for Kusimanagara, saying to himself: "I shall embark in a ship with a great many priests (there)." Who was this Uttarājīvamahāthera? He was a native of Rāmaññadesa, and was a pupil of Ariyava*ṁ*sathera, who was a disciple of Mahākā*ḷa*thera, a resident of Kappunganagara. Mahākā*ḷa*thera was a pupil of Prānadassimahāthera, who lived at Sudhammanagara. This *Mahāthera* was endowed with *lokiyajjhāna* and *abhiññā*. Being thus gifted, he would, every morning, proceed to Magadha and sweep the court-yard of the Mahābodhi tree in Uruve*ḷā*, return to Sudhammapura, and go on his alms-pilgrimage. One morning, while he was sweeping the court-yard of the Mahābodhi tree, certain traders, who lived in Uruve*ḷā*, and were on their way to Magadha from Sudhammapura, saw him, and, on their return, related what they had seen to the people of Sudhammapura. Thus it was that the possession of supernatural powers by Prānadassimahāthera, as a concomitant of his attainment of *lokiyajjhāna* and *abhiññā*, became known.

On arrival at Kusimanagara, Uttarājīvamahāthera embarked in a ship, accompanied by many other priests and by a *sāmanera*, whose age was fully 20 years. Who was this *sāmanera*? Why was he called Chapa*ṭa*sāmanera? His parents were natives of Kusimara*ṭṭ*ha, while he himself was a pupil of Uttarājīvamahāthera. He was called Chapa*ṭa*sāmanera, because his parents were natives of a village, called Chapa*ṭa*, in Kusimara*ṭṭ*ha.

Uttarājīvamahāthera embarked in a ship and set out for Lankādīpa. On his arrival there, the *Mahātheras*, residing in Lankādīpa, came together in a body and accorded him a meet reception. As they were well-disposed towards him, they said: "We are the spiritual successors of Mahāmahindathera, who establish-

ed the Religion in Lankādīpa, while you and the other priests in your compâny are the spiritual successors of the two *Mahātheras*, called Soṇa and Uttara, who established the Religion in Suvaṇṇabhūmi. Let us all, therefore, perform together the ceremonies incumbent upon the Order." Having spoken thus, they performed the *upasampadā* ordination on Chapaṭa, the twenty-year old *sāmaṇera*.

After this, Uttarājīvamahāthera, having accomplished the object of his visit, namely, the worshipping, &c., at the shrines in Lankādīpa, made preparations to return to Pugāma.

Then the priest Chapaṭa thought thus: "If I were to return home with Uttarājīvamahāthera, owing to the impediments caused by my relatives, I should not be able to enjoy that peace and quiet, which are conducive to the study of the Tipiṭaka together with its commentaries. It is, perhaps, advisable, therefore, that I should, with the permission of the *Mahāthera*, remain in Lankādīpa, and return home only after I have mastered the Tipiṭaka together with its commentaries." Accordingly, Chapaṭa asked permission from Uttarājīvamahāthera and remained behind in Lankādīpa.

Uttarājīvamahāthera, accompanied by his large company of priests, embarked in a ship, and returned to Kusimanagara. Thence he proceeded to Pugāma, and took up his residence there.

Meanwhile, the priest, Chapaṭa, by dint of hard study, had acquired a knowledge of the Tipiṭaka together with its commentaries; and, as he had completed his tenth year in orders, he acquired the designation of *thera*. Being now desirous of returning to Pugāma, he reflected thus: "If I were to return home alone, and if, in the event of the death of Uttarājīvamahāthera, I did not wish to associate with the priests of Pugāma in the performance of ecclesiastical ceremonies, how could I, in the absence of a *pañcavaggagaṇa*, perform such functions separately? It is, perhaps, proper, therefore, that I should return home in the company of four other priests, who are well-versed in the Tipiṭaka."

After reflecting thus, he appointed Sīvalithera, a native of Tāmalitthi, Tāmalindathera, the son of the Rājā of Kamboja,

Ānandathera, a native of Kiñcipura, and Rāhulathera, a native of Lankādīpa, to accompany him, and, embarking in a ship, returned to his native country. These five *Mahātheras* were well-versed in the Tipiṭaka, and were learned, and able; and, among them, Rāhulathera was the ablest and the most learned.

On the arrival of these five *Mahātheras* at Kusimanagara, the time for journeying on to Pugāma was unseasonable, because of the approaching *vassa*, and they, accordingly, observed their *vassa* at Kusimanagara. The site and walls of the monastery, where they spent the *vassa*, may be seen, to this day, on the south side of Kusimanagara. At the conclusion of the observance of the *vassa*, Chapaṭamahāthera celebrated the *pavāraṇā*, and set out for Pugāma, accompanied by the four *theras*.

Meanwhile, a few days before the arrival of Chapaṭamahāthera, Uttarājīvamahāthera had died.

On reaching Pugāma, Chapaṭathera heard that his own teacher, Uttarājīvamahāthera, was dead, and repaired to his tomb and performed such acts as that of making obeisance and asking the forgiveness of the deceased. He then took counsel with the four *theras*, addressing them thus: "As the *Mahātheras* of Lankādīpa associated with our teacher, the Venerable Uttarājīvamahāthera, in the performance of ecclesiastical ceremonies, it is proper that we should now perform such functions after associating ourselves with the priests of Pugāma, who are the spiritual successors of Sonathera and Uttarathera. However, our teacher, Uttarājīvamahāthera, who was a native of Rāmaññadesa, was formerly the sole Head of the Church; but now, the priests of Marammadesa have become Lords of the Church; and we are not disposed to associate with them in the performance of ecclesiastical ceremonies." Thus, through pride, Chapaṭamahāthera declined to associate with the priests of Pugāma in the performance of ecclesiastical ceremonies, and he performed such functions separately.

It should thus be borne in mind that, in the year 543, Sakkarāj, and the 124th year that had elapsed since the introduction of the

Religion to Pugāma in Marammadesa from Sudhammanagara in Rāmaññadesa, the Religion from Lankādīpa was established in Pugāma.

At that time, a king, called Narapatijayasūra, was ruling in Pugāma. He conceived a feeling of great esteem and reverence for the five *Mahātheras*, and, after having had a bridge of boats constructed on the great river Erāvatī, requested them to perform the *upasampadā* ordination on the many priests, who desired to receive it. In consequence of this, the *Mahātheras* gradually gained influence and their following grew in numbers.

One day, the King ordered festivals to be held in honour of the occasion of his giving a great offering to the five *Mahātheras*. On that occasion, Rāhulathera saw a beautiful nautch-girl, and the loss of his delight in asceticism became burdensome to him. He longed to be a layman, and made preparations to carry out his object. Chapaṭamahāthera and the three other *Mahātheras* repeatedly expounded religious discourses to him, and, in a body, entreated him to turn away from the course, he had resolved to take. But the religious discourses, expounded by the four *Mahātheras* by way of admonition, were of no avail in deviating his mind. They, therefore, said: "Brother, we have expounded to you various religious discourses by way of admonition, and yet, we have not been able to turn you away from your object. Such being the case, do you forbear to become a layman here, but go to Rāmaññadesa, and there embark for Malayadīpa, where you may carry out your wish." Being repeatedly urged to adopt this course, he went to Rāmaññadesa, and thence by ship to Malayadīpa.

Now, the King of Malayadīpa was desirous of learning the Vinaya, and Rāhulathera taught him the Khuddasikkhā together with its commentary, and instructed him in the meaning of the text of the whole of the Vinaya. The King was pleased with the *thera*, and presented him with an alms-bowl filled with many kinds of gems. Rāhulathera accepted the gift, became a layman, and married.

Subsequently, of these four *Mahātheras*, Chapaṭamahāthera died, and the surviving three *Mahātheras*, namely, Sīvalimahāthera, Tāmalindamahāthera, and Ānandamahāthera, continued to maintain the Religion in splendour in Pugāma.

One day, the King of Pugāma, having conceived a feeling of esteem and reverence for the three *Mahātheras*, presented them with three elephants. The two *Mahātheras*, namely, Sīvalimahāthera, and Tāmalindamahāthera, liberated their two elephants in a forest. But Ānandathera, saying to himself: "I shall make a present of my elephant to my relatives living in Kiñcipura," proceeded to Kusimanagara and shipped it off. The two *Mahātheras* then said: "Brother, when we received our elephants, we set them free in a forest. Why have you caused pain to an animal by making a present of it to your relatives? Your action is improper." Ānandathera replied: "Why, Reverend Sirs, have you spoken to me in this manner? What, Reverend Sirs, has not the Blessed One declared that kindness to one's relatives is a blessing?" The two *Mahātheras* continued: "Ānanda, you are, indeed, headstrong. If, brother, you would not accept the advice and admonition from elders like us, do you perform your ecclesiastical ceremonies separately, and we shall perform ours in like manner." Thenceforward, the two *Mahātheras* performed their ecclesiastical ceremonies separately, and Ānandathera performed his likewise.

In course of time, Tāmalindamahāthera, for the benefit of his pupils, who were learned, wise, and able, said to the laymen, belonging to the ruling and other classes, that came to his presence: "O laymen, the priests are learned, wise, and able; but, because of their not being supplied with the 'four requisites,' they are unable to devote themselves to the acquisition of scriptural knowledge, or to the observance of the precepts. Laymen, it is our desire, therefore, that these priests should be furnished with the 'four requisites.' Should you undertake to do this, the priests would certainly be enabled to devote themselves to the acquisition of scriptural knowledge, or to the observance of the precepts." The

thera thus procured the 'four requisites' by means of *vacīviññatti.* Then Sīvalīmahāthera said to Tāmalindathera: "Brother, the acquisition of 'requisites,' by means of *vacīviññatti,* was censured by the Blessed One; but why, brother, have you procured the 'four requisites' by means of *vacīviññatti*? Your action is improper." Tāmalindathera replied to Sīvalimahāthera: "Reverend Sir, the acquisition of 'requisites,' by means of *vacīviññatti,* was censured by the Blessed One, when such property was for oneself; but, Reverend Sir, the 'four requisites,' procured by me by means of *vacīviññatti,* were not for myself. I thought that, if my pupils, who are learned, wise, and able, obtained the 'four requisites,' and devoted themselves to the acquisition of scriptural knowledge, and to the observance of the precepts, the interests of the Religion would be promoted; and therefore, procured for them the 'four requisites' by means of *vacīviññatti.*" Sīvalimahāthera again said to Tāmalindathera: "Brother, Tāmalinda, is this your explanation? Do you perform your ecclesiastical ceremonies separately, and I shall perform mine likewise. Brother, Tāmalinda, association in the performance of ecclesiastical ceremonies is agreeable, only when the parties, taking part in the performance, are of the same mind and opinions and are amenable to the advice and admonition of each other." Thenceforward, these two *Mahātheras* performed their ecclesiastical ceremonies separately.

At that period, there were, in Pugāma, four distinct communities of priests, each of which formed a separate sect, namely,—

(i) the successors of the priests, who introduced the Religion from Sudhammanagara;
(ii) the disciples of Sīvalimahāthera;
(iii) the disciples of Tāmalindamahāthera;
(iv) the disciples of Ānandamahāthera.

Of these communities, that of the spiritual successors of the priests, who introduced the Religion from Sudhammanagara, was called by the Marammas of Pugāma the 'Purima' fraternity, because of their anterior arrival; and the remaining communities,

whose members were the spiritual successors of the priests, who introduced the Religion from Sīhaladīpa, were called the 'Sīhala fraternity,' and also the 'Pacchima' fraternity, because of their later arrival.

Two of these three *Mahātheras*, namely, Sīvalimahāthera, and Tāmalindamahāthera, passed away according to their deeds after maintaining the Religion in splendour to the end of their lives; and Ānandathera, after spending fifty-four rainy seasons in maintaining the Religion in splendour in Pugāma, also passed away according to his deeds in the year 607, Sakkarāj.

REVERSE FACE OF THE FIRST STONE.

MAY THE RELIGION OF THE CONQUEROR SHINE FORTH IN SPLENDOUR!

A *sāmanera*, called Sāriputta, who was a native of Padippajeyya village, in the province of Dala, went to Pugāma and received the *upasampadā* ordination at the hands of Ānandathera. He studied both the Dhamma and the Vinaya together with their commentaries. Being thus well-versed in the Dhamma and the Vinaya, the fame of the learning, wisdom, and ability of the priest, Sāriputta, spread abroad. The King of Pugāma heard about his fame, and reflecting: "If the priest, Sāriputta, is learned, well-informed, a seeker of knowledge, wise, and able, and, if the members of his body are perfect, I shall do him honour by appointing him to be my Preceptor," sent messengers to institute enquiries. The messengers, sent by the King, accordingly proceeded to enquire whether the members of the body of the priest, Sāriputta, were perfect. In the course of their enquiry, they found that one of the big toes of the priest was too short, and reported the result of their investigation to the King. The King thinking inwardly: "The priest is not perfect in all the members of his body," presented him with a great many offerings, conferred on him the title of 'Dhammavilāsathera,' and dismissed him with the injunction: "Do you maintain the Religion in splendour in Rāmaññadesa."

Dhammavilāsathera proceeded to Rāmaññadesa, and taught the Dhamma and the Vinaya to a great many priests in Dalanagara. The people of Rāmaññadesa called, at the time, the fraternity of these priests, at Dalanagara, the 'Sīha*la*pakkhabhikkhusangha,' and designated as the 'Ariyārahantapakkhabhikkhusangha,' the fraternity of priests, who were already in the country, and were the spiritual successors of So*n*amahāthera and Uttaramahāthera.

There was a learned *Mahāthera*, belonging to the 'Ariyārahantapakkhabhikkhusangha,' who lived in a monastery situated near the mouth of a river, in the Lakkhiyapura province, called the 'Bakāsa,' because of its teeming with fish, which served as food for paddy-birds. Near the monastery, was a bazaar, and not far from the latter, was a settlement where a great number of Kamboja prisoners of war were located. On account of this fact, the bazaar was called the 'Kamboja bazaar,' and the monastery was called the 'Kambojâpa*n*avihāra,' because of its vicinity to the Kamboja bazaar. The *Mahāthera*, living in the monastery was, in like manner, called the 'Pa*th*ama-Kambojâpa*n*avihārathera.' Subsequently, the designation 'Pa*th*ama-Kambojâpa*n*avihārathera' was changed to 'Kambojâpa*n*amahāthera.'

A pious nobleman, called Sirijayava*ddh*ana, who was living at Dalapura, built a monastery near a great lake, and invited the Kambojâpa*n*amahāthera to occupy it. At that period, because this Kambojâpa*n*amahāthera was the oldest and most celebrated member of the Ariyârahantasanghapakkha, in Dalanagara, the whole of that fraternity was designated the 'Kambojâpa*n*amahātherasanghapakkha.'

In after times, the designation 'Kambojâpa*n*amahātherasanghapakkha' fell into desuetude, and the fraternity was called the 'Kambojâpa*n*asanghapakkha.' However, the latter term 'Kambojâpa*n*asanghapakkha' again fell into desuetude, and the fraternity came to be known as the 'Kambojasanghapakkha.'

Because the 'Ariyârahantasanghapakkha,' in Dalanagara, was called the 'Kambojasanghapakkha,' the same designation was,

thenceforward, applied to that fraternity in the whole of Rāmaññadesa.

There were in Muttimanagara—

(i) the Kambojasaṅghapakkha;

(ii) the Sīha*l*asaṅghapakkha, whose members were the spiritual successors of Sīvalimahāthera;

(iii) the Sīha*l*asaṅghapakkha, whose members were the spiritual successors of Tāmalindamahāthera;

(iv) the Sīha*l*asaṅghapakkha, whose members were the spiritual successors of Ānandamahāthera;

(v) the Sīha*l*asaṅghapakkha, whose members were the spiritual successors of Buddhava*m*samahāthera, the Preceptor of the Queen, who went to Sīha*l*adīpa and received his *upasampadā* ordination there, and who, on his return, performed his ecclesiastical ceremonies separately in Muttimanagara; and

(vi) the Sīha*l*asaṅghapakkha, whose members were the spiritual successors of Mahāsāmimahāthera, otherwise called Mahānāgamahāthera, who visited Sīha*l*adīpa and received his *upasampadā* ordination there, and who, on his return to Muttimanagara, performed his ecclesiastical ceremonies separately.

Through the inability of these six divisions of the Order to perform ecclesiastical ceremonies together, various fraternities and sects arose into existence.

Owing to the absence of a large number of priests, who were well-versed in the Tipi*t*aka, learned, wise, and able, and who could, after meeting and consulting together, investigate as to what was proper or not, the *Mahātheras*, belonging to any of these six sects, would, whenever they had to perform such ecclesiastical ceremonies as the consecration of a *simā* and the *upasampadā* ordination, carry out their object in a manner, that appeared fitting to them, thinking inwardly: "We, indeed, are wise and able."

There were some *theras*, who, wishing to consecrate a *simā* on a *gāmakhetta* of whatever size, would place boundary-marks all round it, and carry out their object by inducting within the *hatthapāsa* the priests who were within the boundary; but they would not effect purification through the acts of inducting within the *hatthapāsa* the priests living outside the boundary, of receiving the declarations of assent of such of them as were absent, and of excluding such of them as merited exclusion. In such a *simā* the *upasampadā* ordination would be performed.

There were some *theras*, who declared: "If it is desired to consecrate a *simā* on a *gāmakhetta*, such consecration should be carried out after effecting purification through the acts of inducting within the *hatthapāsa*, &c., the priests residing round that *gāmakhetta*, who are inside or outside the boundary." Therefore, whenever a *simā* was to be consecrated, they thought that it would be difficult to purify the whole of the *gāmasimā*, and would not ascertain the true nature of the characteristics of a *visumgāma*. They, however, assumed that, if a piece of land, with its boundaries defined, was granted by a king, that land was a *visumgāma*; and they would ask the ruling authorities to define the boundaries of a piece of land, which they had chosen, and whose area would be sufficient for the consecration of a *simā*, or of a piece of land of larger area. They would then consecrate the *simā* after effecting purification through the acts of inducting within the *hatthapāsa*, &c., the priests residing on the *gāmakhetta*, but without effecting purification in regard to the whole of the *gāmasimā*. In such a *simā* the *upasampadā* ordination would be performed.

There were some *theras*, who, holding the opinion that "there would be mutual confusion, if two *baddhasimās* were connected with each other by the branches of trees, &c., but there would be no such confusion, if a *baddhasimā* and a *gāmasimā* or two *gāmasimās* were connected with each other by the branches of trees, &c.," would, whenever there was a *simā* to be consecrated on a *gāmakhetta*, perform the consecration without cutting off the branches of trees, &c., that connected that *gāmakhetta* with the others around it

but after effecting purification through the acts of inducting within the *hatthapāsa*, &c., the priests residing on that *gāmakhetta*. In such a *simā* the *upasampadā* ordination would be performed.

There were some *theras*, who would not ascertain, in every way, the characteristics of rivers or lakes, mentioned in the *pāli* and the *atthakathās*, and who, without ascertaining well the interpretation of the words mentioned in the *atthakathās*, namely, 'anv*add*hamāsa*m* anudasâha*m* anupañcâha*m*' would, in this excessively rainy region of Rāmaññadesa, perform the *upasampadā* ordination in an *udakukkhepasimā* consecrated on a river or lake, which was devoid of its respective characteristics.

There were some *theras*, who, whenever they wished to consecrate a *simā* on a *gāmakhetta*, would cut off the branches of trees, &c., that connected it with other *gāmakhettas*, and carry out their object through the acts of inducting within the *hatthapāsa* the priests residing inside or outside the boundary of that *gāmakhetta*, of receiving the declarations of assent of such of them as were absent, and of excluding such of them as merited exclusion. But, whenever there was an *upasampadā* ordination to be performed in such a *simā*, the ceremony would be performed without cutting off the branches of trees, &c., that connected that *gāmakhetta* with others.

In the two thousand and second year that had elapsed since the *Parinirvāna* of the Fully Enlightened One, and the 820th year of Sakkarāj, there reigned in Ha*m*savatīnagara, Rāmādhipati, who, assuming the title of SIRIPAVARAMAHĀDHAMMARĀJĀDHIRĀJĀ, ruled justly and righteously and afforded protection to the people of Rāmaññadesa, which comprised the three provinces of Kusima*mandala*, Ha*m*savatīma*ndala*, and Muttimama*ndala*. He was the Lord of a White Elephant, whose colour was like that of the white esculent water-lily, or of the Jasminum Multiflorum, or of the autumnal moon, and was replete with faith and many other qualities. He was well-acquainted with the languages of various countries, and with many manual arts, such as masonry and carpentry. He was, moreover, learned and well-read, and was versed

in the Tipiṭaka and the sciences of *Takka*, *Byākarana*, *Chanda*, *Alankāra*, astrology, medicine, and arithmetic, pertaining to the Vedas. The King had exceedingly deep faith in the Religion of the Teacher, and the following thoughts arose in his mind: "The *upasampadā* ordination is dependent on that of *pabbajjā*; and the basis of the Religion itself is the *upasampadā* ordination, which, in order to be appropriate, inviolable, and valid, must be possessed of five characteristics, namely, *simāsampatti*, *parisasampatti*, *vatthusampatti*, *ñattisampatti*, and *anusāvanasampatti*. Of these characteristics, there exist means of attesting the validity of *vatthusampatti* and *ñattisampatti*, owing respectively to the ability of a candidate for the pure form of the *upasampadā* ordination to fulfil the conditions of the former, and to the accessibility of qualified *ācariyas*, who could recite the *Kammavācā* with correct intonation. But, by what criterion can I ascertain the non-existence of *simāsampatti* and *parisasampatti*?"

The King, in repeatedly investigating and considering the ruling of the Vinaya as regards the consecration of a *simā*, which would be in conformity with the intention of the Blessed One as interpreted by the authors of *atthakathās*, *tīkās*, and *pakaranas*, consulted both the spirit and the letter of the following works, controlling the *atthakathā* by means of the *pāli*, the *tīkā* by means of the *atthakathā*, and the *pakarana* by one another, and, at the same time, collating what was gone before with what came after:— the Vinayapāḷi; the Vinaya*tth*akathā; the Vinaya*ṭ*īkā called the Sāratthadīpa*n*ī; the Vinaya*ṭ*īkā called the Vimativinodanī; the Vinaya*ṭ*ikā written by Vajirabuddhithera; the Māṭika*tth*akathā called the Kankhāvitara*n*ī together with its *tīkā*; the Vinayavinicchayapakara*n*a together with its *tīkā*; the Vinayasangahapakara*n*a; the Simālankārapakara*n*a; and the Simālankārasangaha. To the King, who repeatedly investigated and repeatedly considered this question, the ruling of the Vinaya appeared to be thus:

"If it is desired to consecrate a *simā* on a selected site, whether it be a *pakatigāmakhetta* or a *visuṃgāmakhetta*, whose boundaries have been defined for the purpose of collecting revenue, and

which possesses the following characteristics, namely, that it is inaccessible to men and women; that it is favourable to the exercise of the four *iriyapathas*; that it is not a place subjected to noise; and that the usufructuary right, exercised in respect of it, is capable of supporting life;—the branches of trees, &c., connecting that *pakatigāmakhetta* or *visumgāmakhetta* with other *gāmakhettas* should be cut down; and a number of boundary-marks should be placed around the site selected for the consecration of the *simā*, should such *simā* be a *mahāsimā*, whose extent is difficult to apprehend and whose form is not well defined. If, however, it is desired to consecrate a *khuddakasimā*, whose form is triangular, and whose extent is easy to apprehend, three boundary-marks should be placed. But if the form of the *simā* to be consecrated is square or rectangular, four boundary-marks would suffice; and if the form is a polygon, the number of boundary-marks should be in proportion. The connecting branches of trees, &c., which are either within or without the boundary, should be cut down, and the extent of the *simā* clearly defined. Of all the priests residing within or without the boundary of that *gāmakhetta*, those, who are worthy of the privilege, should be inducted within the *hatthapāsa*, and the declarations of assent of those, who are absent, should be received, the remaining priests being excluded from the *gāmakhetta*. For the purpose of guiding travelling priests, guards should be stationed all round the *gāmakhetta*; and, in order to notify the fact publicly, flags and streamers should be planted at various places; and the boundaries should be proclaimed three times by the sounding of drums, conch-shells, and other musical instruments. Eventually, the *simā* should be consecrated by having the *Kammavācā* read with proper intonation. The consecration of a *simā*, which is attended by such ceremonies, is inviolable and valid; and the *upasampadā* ordination and other ceremonies, performed in such a *simā*, are likewise inviolable and valid.

"The characteristic of an equable rainy season is, that, during the four months of its continuance, an uninterrupted shower falls

once every half month, or every fifth day; that of a deficient rainy season is, that a shower falls after the lapse of a half month; and that of an excessive rainy season is, that the intervening period between one shower and another is less than five days, that is to say, rain falls every fourth, third, or second day, or every day (without interruption).

"If, during the four months of an equable rainy season, the under-robe of a *bhikkhunī* crossing a stream, at any place, whether it be a landing-place or not, is wetted to the extent of one or two finger-breadths, such a stream acquires the status of a *nadī*. If, during the four months of the rainy season, which is an equable one because of rain falling once every half-month, the under-robe of a *bhikkhunī* crossing a stream, at any place, is wetted, such a stream acquires the status of a *mahānadī*. If, during the four months of the rainy season, which is an equable one because of rain falling once every tenth day, the under-robe of a *bhikkhunī* crossing a stream, at any place, is wetted, such a stream acquires the status of a *majjhimanadī*. If, during the four months of the rainy season, which is an equable one because of rain falling once every fifth day, the under-robe of a *bhikkhunī* crossing a stream, at any place, is wetted, such a stream acquires the status of a *khuddakanadī*.

"If, during the four months of the rainy season, which is an equable one, the under-robe of a *bhikkhunī* crossing a stream, at any place, is wetted, but is not wetted, when the rainy season is a deficient one, it should not be declared that such a stream does not acquire the status of a *nadī*, because a deficient rainy season cannot be the criterion in determining its status. If, however, during the four months of the rainy season, which is an equable one, the under-robe of a *bhikkhunī* crossing a stream, at any place, is not wetted, but is wetted, when the rainy season is an excessive one, it should not be declared that such a stream acquires the status of a *nadī*, because an excessive rainy season can neither be the criterion in determining its status.

"A lake is of spontaneous origin. It is not excavated by any one, but is filled with water that flows from all round it. If,

during the four months of the rainy season, which is an equable one, there is, in a reservoir of such description, water sufficient for the purpose of drinking or ablution, such a lake acquires the status of a *jātassara*. If a lake, which satisfies such a condition, when the rainy season is an equable one, does not contain water sufficient for the purpose of drinking or ablution, when the rainy season is a deficient one, or during winter or summer, it should not be declared that such a lake does not acquire the status of a *jātassara*.

"If, during the four months of the rainy season, which is an equable one, a lake does not contain water sufficient for the purpose of drinking or ablution, but satisfies this condition, when the rainy season is an excessive one: such a lake does not acquire the status of a *jātassara*.

"This Rāmaññadesa is a very rainy region, but how could one know that its rainy season is an excessive one? That the rainy season comprises four months is thus declared in the *atthakathās*:

"Yasmā hi vassānassa catūsu māsesu.' But, in this country of Rāmaññadesa, the rainy season comprises six months. Because it is said that the characteristic of an equable rainy season is, that rain falls every fifth day, methinks that the characteristic of an excessive rainy season is, that rain falls every fourth, third, or second day, or every day (without interruption).

"In this country of Rāmaññadesa, sometimes once every fourth, third, or second day, or every day (without interruption), sometimes once every seventh or tenth day, the rays of the sun are invisible, and the sky becomes cloudy and murky, and a continuous shower of rain falls. Therefore, it is established beyond doubt that the rainy season of Rāmaññadesa is an excessive one.

"For the reasons stated above, in this country of Rāmaññadesa, during the four months of an equable rainy season, when rain falls in the manner described, the under-robe of a *bhikkhunī* crossing a stream of such description, at any place, is wetted. On such a *mahānadī* an *udakukkhepasimā* may be consecrated, and the *upasampadā* ordination, performed in it, will be valid and inviolable.

"If, during the four months of an equable rainy season, when rain falls as described above, a lake of such description contains water sufficient for the purpose of drinking or ablution: on such a *mahājātassara* an *udakukkhepasimā* may be consecrated; and the *upasampadā* ordination, performed in it, will be valid and inviolable."

The following thoughts arose in the mind of Rāmādhipati, to whom the valid manner, in which a *simā* should be consecrated, had appeared, as described above:

"There are some *theras*, who, wishing to consecrate a *simā* on a *gāmakhetta*, carry out their object by inducting within the *hatthapāsa* the priests residing inside the boundary, but without effecting purification through the acts of inducting within the *hatthapāsa*, &c., all the priests residing on that *gāmakhetta*. The consecration of such a *simā* by the *theras* is invalid by reason of *parisavipatti*.

"If, in order to alienate the revenue of a selected place, whose boundaries have been defined for the purpose of collecting revenue, and which is situated on a *pakatigāmakhetta*, the boundaries are again defined, and the place itself is given away by the ruling authorities: such a place acquires the status of a *visumgāmakhetta*. The consecration of a *baddhasimā* is consummated at the conclusion of the recitation of the *Kammavācā*, and not merely by the proclamation of its boundaries. Therefore, the land referred to above, which is situated inside the boundary, does not acquire the status of a *visumgāma*, because of its perpetually forming a part and parcel of the *gāmasimā*; nor does the *simā* become a *baddhasimā*, because the lands, both inside and outside the boundary, constitute but one *gāmasimā*. If all the priests residing on that very *gāmasimā*, who are deserving of the privilege, are not inducted within the *hatthapāsa*; if the declarations of assent of those, who are entitled to send them, are not received; if those, who deserve exclusion, are not excluded; and, if only the priests residing within the boundary are inducted within the *hatthapāsa*: the consecration of the *simā* (attended by such ceremonies) is violable and not in

accordance with the law. The *upasampadā* ordination and other ceremonies, performed in such a *simā*, are void by reason of the invalidity of its consecration.

"There are also *theras*, who ask the ruling authorities to define the boundaries of some place selected by them, but which does not possess the characteristics of a *gāma*. Regarding that such a place is a *visumgāmakhetta*, they select a site on it, and consecrate a *simā* by inducting within the *hatthapāsa* only the priests residing at that place, and not all those residing on the whole of the *pakatigāmakhetta*. The consecration of the *simā* by these *theras* is void by reason of *parisavipatti*. Therefore, because of *simāvipatti*, the *upasampadā* ordination and other ceremonies, performed in such a *simā*, are invalid.

"There are also other *theras*, who, wishing to consecrate a *simā* on a *gāmakhetta*, do not cut down the branches of trees, &c., connecting that *gāmakhetta* with others, but carry out their object after effecting purification through the act of inducting within the *hatthapāsa* the priests residing on that *gāmakhetta*. By reason of *parisavipatti*, the consecration of the *simā* by these *theras* is invalid.

OBVERSE FACE OF THE SECOND STONE.

"As there is mutual junction between two *baddhasimās*, because of their being connected by the branches of trees, &c., so there is mutual junction between a *baddhasimā* and a *gāmasimā*, or between two *gāmasimās*, because of their being connected by the branches of trees, &c. By reason of *simāvipatti*, the *upasampadā* ordination and other ceremonies, performed in such a *simā*, are void.

"There are other *theras*, who perform the *upasampadā* ordination and other ceremonies in an *udakukkhepasimā* consecrated on rivers and lakes, that are devoid of their respective characteristics (judged by the conditions prevailing) in the exceedingly rainy region of Rāmaññadesa. By reason of *simāvipatti*, the *upasampadā* ordination and other ceremonies, performed by these

theras, are void. In this exceedingly rainy region of Rāmaññadesa, during the four months of an equable rainy season, when rain falls in the manner indicated above, the under-robe of a *bhikkhunī* crossing a river, at any place, may not get wet (provided that the prevailing conditions are normal). But, owing to excessive rainfall in this country, the under-robe will get wet. Judging, therefore, by the wetting of the under-robe, when the rainy season is, as stated before, an equable one, how can it be correct to say that such a river acquires the status of a *nadī*? Again, during the four months of an equable rainy season, when rain falls in the manner indicated above, a lake may not contain water sufficient for the purpose of drinking or ablution (provided that the prevailing conditions are normal). But, owing to excessive rainfall in this country, during the four months of the rainy season, it will contain water sufficient for the purpose of drinking or ablution. Judging, therefore, by the sufficiency of water in such a lake for the purpose of drinking or ablution, when the rainy season is, as stated before, an equable one, how can it be correct to say that such a lake acquires the status of a *jātassara*?

"There are also some *theras*, who, desiring to consecrate a *simā* on a *gāmakhetta*, cut down the branches of trees, &c., connecting that *gāmakhetta* with others, and carry out their object by inducting within the *hatthapāsa*, &c., all the priests residing inside or outside the boundary of that *gāmakhetta*. But, whenever the *upasampadā* ordination and other ceremonies are performed in such a *simā*, the connecting branches of trees, &c., of that *gāmasimā* are not cut down. The *upasampadā* ordination and other ceremonies of these *theras* are, therefore, void by reason of *parisavipatti*, caused through the confusion (of boundaries) of such *baddhasimā* and *gāmasimā*. If, on the other hand, these *theras* perform the *upasampadā* ordination and other ceremonies in a valid *baddhasimā* or on a *pakatigāmakhetta* or *visumgāmakhetta* possessing the characteristics of a *gāma*, or on a *mahānadī* possessing the characteristics of a *nadī*, or on a *jātassara* possessing the characteristics of a *jātassara*, or on a *samudda* possessing

the characteristics of a *samudda*, they may constitute a Chapter; but the functions, performed by them, are void by reason of *parisavipatti*, caused through their having been ordained in a *simā*, whose consecration was invalid for the reasons indicated above, or on a *visumgāmakhetta*, that does not possess the characteristics of a *gāma*, or on a *khuddakanadī*, that does not possess the characteristics of a *nadī*, or on a *khuddakajātassara*, that does not possess the characteristics of a *jātassara*.

Then King Rāmādhipati became aware of the existence of *simāvipatti* and *parisavipatti* of the *upasampadā* ordination and other ceremonies in Rāmaññadesa, and thought thus :—

"The *simāvipatti* and *parisavipatti* of the *upasampadā* ordination and other ceremonies appear to me in the manner indicated above. Now, there are, in Rāmaññadesa and Ha*m*savatīnagara, many priests, who are well-versed in the Tipiṭaka, learned, and able; and I am not sure whether the *simāvipatti* and *parisavipatti* of the *upasampadā* ordination and other ceremonies appear to them in the same manner. It is, perhaps, advisable that I should ask all of them to investigate the subject by the light of the interpretation, literal or otherwise, of the Vinayapiṭaka together with its *atthakathās* and *tīkās*, to compare and collate the *atthakathās* with the *pāli* texts, the *tīkās* with the *atthakathās*, and what follows with what is gone before, and to give an authoritative ruling, based on the Vinaya, as to the valid manner of consecrating a *simā*." All the priests, who were well-versed in the Tipiṭaka, were accordingly asked to give an authoritative ruling, based on the Vinaya, as to the valid manner of consecrating a *simā*.

Then, in compliance with the request of King Rāmādhipati, all the priests, who were well-versed in the Tipiṭaka, investigated the subject by the light of the interpretation, literal or otherwise, of the Vinayapiṭaka together with its *atthakathās* and *tīkās*, and, through repeated comparison and collation, perceived the existence of *simāvipatti* and *parisavipatti*, and communicated to the King the result of their enquiry as to the manner prescribed in the Vinaya.

The King said to himself: "The excellent compilers of *atthakathās* have declared that the Religion of Buddha will last 5,000

years; but alas! only 2,047 years have now passed away since the Enlightened One attained Buddhahood, and the Religion has become impure, tainted with heresy and corruption, and the *upasampadā* ordination has also become invalid. This being the case, how can the Religion last till the end of 5,000 years?" The King again reflected thus: "Being aware of the impurity, heresy, and corruption, that have arisen in the Religion, methinks that, in order to ensure the continuance of the Religion to the end of the period of 5,000 years, it is essential that it should be purified by resuscitating the pure form of the *upasampadā* ordination. However, if I do not exert myself and remain indifferent, I shall be guilty of not having intense love for, or faith in, the Blessed Fully Enlightened One, and of being devoid of respect and reverence for Him. It is, therefore, I think, expedient that the purification of the Religion should be effected by me. How shall I first call into existence the pure form of the *upasampadā* ordination, and establish it in this country of Rāmaññadesa? There are men having faith, belonging to good families, and desirous of receiving such *upasampadā* ordination. If, at my instance, they receive it, the Religion will become purified through the existence of a pure form of the *upasampadā* ordination."

The following were the thoughts, that arose in the mind of King Rāmādhipati, who considered about the condition of the Religion:

"It is said that, in the 236th year that had elapsed since the attainment of *Parinirvāna* by the Fully Enlightened One, Mahāmahindathera, who was sent by Moggaliputtatissamahāthera, went to Tambapa*nn*idīpa, and established the Religion. Devānam*p*iyatissa, King of Sīha*l*adīpa, conceived a feeling of esteem and reverence for the *thera*, and founded the Mahāvihāra monastery. During the period of 218 years, that elapsed since the foundation of the Mahāvihāra, the Religion remained pure, and there was only one fraternity, namely, that of the residents of the Mahāvihāra. Then King Vattagāma*n*i-Abhaya conquered Dādhiya, King of the Dami*l*as, and attained to kingship in Lankādīpa. After founding the Abhayagirivihāra monastery, this King was defeated by a

confederacy of seven Damiḷa princes, and was obliged to fly the country and remain in hiding for fourteen years. (On his restoration) he invited a *thera*, called Mahātissa, who had afforded him assistance during his exile, and presented the monastery to him. This Mahātissathera, however, used to associate with lay people, and, for this very offence, had been expelled from the Mahāvihāra by the fraternity of that monastery. Thenceforward, the priests were divided into two sects, namely, that of the residents of the Mahāvihāra, and that of the residents of the Abhayagirivihāra.

"In the 357th year that had elapsed since the foundation of the Abhayagirivihāra monastery, a king, called Mahāsena, ruled over Lankādīpa for 27 years. This King, in the course of his reign, founded the Jetavanavihāra monastery, and presented it to Tissathera, a resident of the Dakkhiṇavihāra, who associated with wicked people, and was of an intriguing and licentious character, but for whom he conceived a feeling of esteem and reverence. Thenceforward, the priests of the Jetavanavihāra monastery detached themselves from those of the Mahāvihāra and the Abhayagirivihāra monasteries, and thus arose the (third) sect of the residents of the Jetavanavihāra monastery.

"Thus, 600 years had not yet elapsed since the establishment of the Religion in Lankādīpa, when the priests in that Island were divided into three divisions, and three sects were formed. Among these sects, that of the Mahāvihāra was extremely pure and orthodox; but the remaining two were neither pure nor orthodox. In course of time, however, in Lankādīpa, the number of the orthodox priests gradually decreased, and their sect became weak, while the unorthodox priests continually received fresh accession of strength owing to increased numbers. These heretical sects did not conform to the rules of the Order, and were followers of evil practices. Owing to this circumstance, the Religion became impure, and tainted with heresy and corruption.

"In the 1472nd year that had elapsed since the establishment of the Religion in Lankādīpa, the 1708th year that had elapsed since the attainment of *Parinirvāna* by the Master, and

the 18th year since the inauguration of Mahārājā Sirisangha-bodhi-Parakkamabāhu as ruler of Lankādīpa, that King, by seeing the priests, who, though professing the Religion, did not conform to the rules of the Order, and followed evil practices, became aware of the existence of the impurity, heresy, and corruption, that had arisen in the Religion, and he thought thus:

"'If such a one as I, knowing the existence of the impurity, heresy, and corruption, that have arisen in the Religion, do not exert myself and remain indifferent in the matter of effecting its purification, it will be said of me that my love for, or faith in, the Fully Enlightened One, and my respect and reverence for Him, are not intense. It is, perhaps, expedient that I should afford support to the Mahāvihāra fraternity, who are orthodox, whose conduct is in conformity with the rules of the Order, and whose superior is Mahākassapathera of Udumbaragiri; and that, as Asoka, King of Righteousness, with the assistance of Moggaliputtatissamahāthera, afforded support to the great fraternity of exceedingly pure and orthodox priests, who declared that the Fully Enlightened One was a *Vibhajjavādi*, and effected the purification of the Religion by commanding the expulsion from the Order of 60,000 impure and sinful priests, who declared that the Fully Enlightened One professed the doctrines of the Sassata and other schools, even so, should I purify the Religion by commanding the expulsion from the Order of the large number of impure, unorthodox, and sinful priests, who do not conform to the rules of the Order, and are followers of evil practices, and by constituting the sect of the residents of the Mahāvihāra, the only sect (in my kingdom).'

"The King acted accordingly, purified the Religion, and caused a covenant to be entered into by the priests. In after times, with a view to purify the Religion, Vijayabāhurājā and Parakkamabāhurājā caused (similar) covenants to be made.

"From that time up to the present day, there has been existing in Lankādīpa, a sect of priests, who are the spiritual successors of the fraternity of the Mahāvihāra, the exceedingly pure and

orthodox sect, whose members conformed, in a proper manner, to the rules of the Order.

"I shall, therefore, invite, in a respectful manner, learned and able priests to receive the extremely pure form of the *upasampadā* ordination in Lankādīpa, and to establish it in this country of Rāmaññadesa. By inducing men of good family, who have faith, and are desirous of taking orders, to receive it, and by thus calling into existence the pure form of the *upasampadā* ordination, the Religion will become purified and free from impurity, and will last to the end of the period of 5,000 years."

Accordingly, King Rāmādhipati invited the twenty-two *theras*, headed by Moggalāna, and addressed them thus: "Reverend Sirs, the *upasampadā* ordination of the priests in Rāmaññadesa now appears to us to be invalid. Therefore, how can the Religion, which is based on such invalid ordination, last to the end of 5,000 years? Reverend Sirs, from the establishment of the Religion in Sīhaladīpa up to the present day, there has been existing in that Island an exceedingly pure sect of priests, who are the spiritual successors of the residents of the Mahāvihāra monastery. If, Reverend Sirs, you go to Sīhaladīpa, and, after selecting out of the fraternity, whose members are the spiritual successors of the priests of the Mahāvihāra, a Chapter, who are pure and free from censure and reproach, receive at their hands the *upasampadā* ordination in the *udakukkhepasimā* consecrated on the Kalyāṇī river, where the Fully Enlightened One enjoyed a bath; and, if you make this form of the *upasampadā* ordination the seed of the Religion, as it were, plant it, and cause it to sprout forth by conferring such ordination on men of good family in this country of Rāmaññadesa, who have faith and are desirous of taking orders, the Religion will become pure and last till the end of 5,000 years.

"Reverend Sirs, by your going to Sīhaladīpa, much merit and great advantages will accrue to you. Reverend Sirs, on your arrival in Sīhaladīpa, an opportunity will be afforded you of adoring and making offerings to the Holy Tooth Relic, to the Bodhi

trees, headed by the one which was the Southern branch (of the tree at Buddha Gayā), to the Ratanacetiya and other shrines, and to the Cetiya of the Holy Foot-print of the Blessed One on the top of the Samantakūṭa hill. Therefore, Reverend Sirs, your great accumulation of merit will increase. For the reasons stated above, I beseech of you the favour of going to Sīhaḷadīpa."

To this the *theras* replied: "Mahārāja, your excellent request is, indeed, in conformity with the law, because it is actuated by a desire to promote the interests of the Religion. The visit to Sīhaḷadīpa will increase our great accumulation of merit. We, therefore, grant you the favour, and will visit Sīhaḷadīpa." Saying thus, the *theras* gave a promise.

On receiving the reply of the *theras*, the King directed the preparation of the following articles to serve as offerings to the Holy Tooth Relic: a stone alms-bowl, embellished with sapphires of great value, and having for its cover a pyramidal covering made of gold weighing 50 *phalas*; an alms-bowl, with stand and cover complete, made of gold weighing 60 *phalas*; a golden vase weighing 30 *phalas*; a duodecagonal betel-box made of gold weighing 30 *phalas*; a golden relic-receptacle weighing 33 *phalas*, and constructed in the shape of a *cetiya*; a relic-receptacle made of crystal; a relic-receptacle, embellished with pieces of glass resembling *masāragalla* gems; and golden flowers.

For the purpose of offering to the Ratanacetiya and other shrines, to the Holy Foot-print, and to the twenty-two Bodhi trees, the following articles were prepared: 85 canopies of various colours; 50 large, gilt, waxen candles; and the same number of small, gilt, waxen candles.

For presenting to the *mahātheras* of Sīhaḷadīpa the following articles were prepared: 40 boxes containing cotton cloth of delicate texture; 20 silk and cotton upper robes of various colours, namely, red, yellow, motley, and white colour; 20 betel-boxes, of motley colour, manufactured in Haribhuñja; four stone pitchers; eight painted pitchers manufactured in Cinadesa; and 20 fans manufactured in the same country.

Rāmādhipatirājā, the Lord of Rāmaññadesa, and of the White Elephant, sent respectful greeting to Their Reverences the *mahātheras* of Sīha*l*adīpa, and thus addressed them by letter:

"Reverend Sirs, for the purpose of adoring the Holy Tooth and other Relics, I have sent priests with offerings. Vouchsafe to afford them assistance in making such offerings. With the twenty-two *theras* and their disciples, I have sent Citradūta and Rāmadūta together with their attendants. Vouchsafe, Venerable Ones, to afford them such assistance as they may require in seeing and adoring the Holy Tooth Relic and making offerings to it. After seeing and adoring the Holy Tooth Relic, and making offerings to it, the twenty-two *theras* and their disciples will proceed to elect from among the fraternity, who are the spiritual successors of the residents of the Mahāvihāra monastery, a Chapter of priests, who are free from censure and reproach, and will receive at their hands the *upasampadā* ordination in the *udakukkhepasimā* consecrated on the Kalyā*n*ī river, where the Blessed One had enjoyed a bath. May it please the Venerable Ones to afford them assistance also in this matter?" Thus was prepared a letter addressed to the *mahātheras* of Sīha*l*adīpa.

The following articles were prepared for presentation to Bhūvanekabāhu, King of Sīha*l*adīpa: two sapphires valued at 200 *phalas* of silver; two rubies valued at 430 *phalas*; four pieces of variegated Cina cloth of great value for making long mantles, which would cover the wearer from neck to foot; three pieces of thick, embroidered, Cina cloth, of white and dark blue, or ash colour; two pieces of plain, thick, Cina cloth, of white and dark blue, or ash colour; one piece of plain, white, thick, Cina cloth; two pieces of green, thick, embroidered, Cina cloth; one piece of plain, green, thick, Cina cloth; two pieces of plain, black, Cina cloth; one piece of yellow, thick, embroidered, Cina cloth; one piece of red, thin, embroidered, Cina cloth, of delicate texture; one piece of thin, embroidered, Cina cloth, of delicate texture, and of white and dark blue, or ash colour: in all, 20 pieces of Cina cloth; the same number of variegated silk cloths called

"Pavitti;" and 200 mats wrapped up in leather cases. The letter addressed to Bhūvanekabāhu, King of Sīhaladīpa, was in import similar to that addressed to the *mahātheras* of that Island, and was inscribed on a tablet of gold.

Having thus prepared everything that was necessary, the King presented the twenty-two *theras* with the following articles:—

44 boxes of fine cotton cloth for making the *ticīvara* robes;

22 carpets made of the wool of Marammadesa;

22 variegated leathern rugs;

22 variegated Haribhuñja betel-boxes, with covers;

and many other articles required for food and for medicinal purposes on the voyage.

The twenty-two priests, who were the disciples of the *theras*, were each presented with a piece of cloth called "Katiputta," and a thick, embroidered, carpet manufactured in Marammadesa.

The twenty-two *theras* and their disciples were consigned to the care of the two emissaries, Citradūta and Rāmadūta, into whose hands were likewise delivered the above-mentioned offerings intended for the Holy Relics, the letter and presents for the *mahātheras* of Sīhaladīpa, and the letter inscribed on a tablet of gold and presents for Bhūvanekabāhu, King of that Island. Two hundred *phalas* of gold were given to the emissaries for the purpose of providing the twenty-two *theras* and their disciples with the 'four requisites,' should any mishap, such as scarcity of food, arise. The eleven *theras*, headed by Moggalānathera, together with their disciples, were embarked in the same ship as Rāmadūta, while the remaining eleven *theras*, headed by Mahāsīvalithera, together with their disciples, were embarked in the same ship as Citradūta.

REVERSE FACE OF THE SECOND STONE.

The ship, in which Rāmadūta embarked, left the mouth of the Yoga river on Sunday, the 11th day of the dark half of the month Māgha 837, Sakkarāj, and went out to sea.

The ship, in which Citradūta embarked, however, left the mouth of the same river on Monday, the 12th day of the dark half of the same month, and going out to sea, reached, through skilful navigation, the port of Kalambu on the 8th day of the dark half of the month Phaggu*ṇa*.

When Bhūvanekabāhu, King of Sīha*la*dīpa, heard the news (of the arrival of the ship), he, on the new-moon *uposatha* day of the month Phaggu*ṇa*, directed that a welcome be accorded to the eleven *theras* and Citradūta. He was exceedingly delighted when he had heard the letter read out, which was inscribed on a tablet of gold, and brought by Citradūta, and which was sent by Rāmādhipatimahārājā, who was replete with faith and many other good qualities, and who, being a descendant of the Lords of White Elephants, was himself the Lord of a White Elephant, which was possessed of all the characteristics (of such animals), and whose colour was very much whiter than that of a conchshell, the *Jasminum multiflorum*, the white-lily, or the autumnal moon. The King (of Sīha*la*dīpa), having exchanged the compliments of friendship and civility with the *theras* and Citradūta, arose from his seat, and, with his own hands, offered them betel-leaf with camphor. He likewise had arrangements made for the entertainment of the *theras* and Citradūta.

On the following day, Citradūta delivered to the *mahātheras* of Sīha*la*dīpa the letter and the presents sent by Rāmādhipatimahārājā; and the *mahātheras* saying: "Whatsoever is pleasing to Rāmādhipatimahārājā, that will we perform," gave a promise.

The eleven *theras*, who embarked in the same ship as Citradūta, perceiving the non-arrival of their brethren, who embarked in the same ship as Rāmadūta, reflected: "With the permission of the King of Sīha*la*dīpa, we shall remain in this Island of Lankādīpa, awaiting the arrival of these *theras*." They accordingly asked permission from the King, and remained there awaiting the arrival of the *theras*, who embarked in the same ship as Rāmadūta.

Meanwhile, the ship in which Rāmadūta embarked, missed the route to Anurādhapura, and, meeting with adverse winds, perform-

ed a difficult voyage; and it was not till Sunday, the 9th day of the moon-lit half of the month Citra, that she reached Valligāma.

Now, at Valligāma, resided a Sinhalese minister, called Garavi, who had rebelled against the King. At the time of the arrival of the ship, the younger brother of the King of Sīha*l*adīpa had proceeded by ship to the same village, accompanied by many other ships conveying armed men, in order to fight the rebel minister. The latter was stricken with terror, and, being unable to defend himself, fled the village and sought refuge in a forest. The village having fallen into his hands, the King's brother took up his residence there. The soldiers of the rebel minister remained in hiding at various places between Valligāma and Jayava*ddh*anananagara, and were a source of danger to the people, who passed by that way. Owing to this circumstance, the King's brother withheld permission from the *theras* and Rāmadūta, who were desirous of going to Jayava*ddh*anananagara. However, on the second day of the dark half of the first of the two months of Āsa*l*ha 838, Sakkarāj, permission was obtained and the *theras* and Rāmadūta left Valligāma. After passing five days on the journey, they arrived at Jayava*ddh*anananagara on the 8th day.

When Bhūvanekabāhu, King of Sīha*l*adīpa, heard about the arrival of the *theras* and Rāmadūta, he directed that a welcome be accorded to them. After he had heard read out the letter of Rāmādhipatimahārājā, inscribed on a tablet of gold, which was brought by Rāmadūta, he was delighted, and, in the manner indicated above, exchanged with the *theras* and Rāmadūta the compliments of friendship and civility, and had arrangements made for their entertainment.

On the following day, Rāmadūta delivered to the *mahātheras* of Sīha*l*adīpa the letter and presents sent by the King, who was the Lord of Ha*m*savatīnagara; and all the *mahātheras* gave a promise to Rāmadūta similar to that given by them to Citradūta.

After a month had elapsed from that date, the *theras*, who embarked in the same ship as Citradūta, visited Anurādhapura, and adored the Ratanacetiya, Maricivatticetiya, Thūpārāmacetiya,

Abhayagiricetiya, Silācetiya, Jetavanacetiya, and the Mahābodhi tree, which was the Southern branch (of the tree at Buddha Gayā), and saw the Lohapāsāda. They likewise, to the extent of their ability, removed grass, creepers, and shrubbery found growing in the court-yards of the various *cetiyas*, and cleaned their walls. After fulfilling such religious duties as were performed subsequent to making offerings, they returned and arrived at Jayava*ddh*ananagara.

The Sinhalese King now thought that the time had arrived for him to exhibit the Holy Tooth Relic for the adoration of all the *theras*, who had come by the two ships. On Sunday, the 1st day of the dark half of the second month Āsa*l*ha, and the day on which *vassa* residence was entered upon, he had the whole of the tower containing the receptacle of the Holy Tooth Relic decorated, had a canopy of cloth put up, and had an offering made of scents, lights, incense, and flowers. The *mahātheras* of Sīha*l*adīpa were set apart on one side, while the twenty-two *theras* and their disciples, who had come by the two ships, together with Citradūta and Rāmadūta, were invited to be present. The Holy Tooth Relic, contained in a golden receptacle, was brought out in order that the twenty-two *theras*, and Citradūta, and Rāmadūta might see and adore it, and make offerings to it. Then the Sinhalese King, calling to mind the letter of Rāmādhipatirājā, had the Holy Tooth Relic deposited in the golden relic-receptacle sent by the latter, and had a white umbrella placed over it. The golden vessel containing the Relic, the golden vase, and the golden duodecagonal betel-box were deposited together, and shown to the twenty-two *theras*, and Citradūta, and Rāmadūta.

"Reverend Sirs, and Citradūta, and Rāmadūta, may it please you to let me know the purport of the letter of the Lord of the White Elephant?" asked the Sinhalese King, who, saying to himself: "Whatsoever may be the purport of the letter of the Lord of the White Elephant, I shall act accordingly," issued commands to the Sinhalese ministers and directed the construction of a bridge of boats on the Kalyā*n*ī river, where the Blessed One had enjoyed

a bath. A tower and a canopy of cloth were erected on the bridge, and various kinds of hanging awnings were likewise put up. Vidāgamamahāthera was requested to elect from among the fraternity of priests, who were the spiritual successors of the residents of the Mahāvihāra monastery, a Chapter, who were free from censure and reproach; and he accordingly elected a Chapter of twenty-four priests such as Dhammakittimahāthera, Vanaratanamahāthera, Pañcaparive*n*avāsi-Mangalathera, and Sīha*l*arājayuvarājācariyathera. Having thus had a bridge of boats constructed, and a Chapter of priests elected, the King invited the twenty-four ordaining priests, headed by Dhammakittimahāthera, on Wednesday, the 11th day of the dark half of the month of second Āsa*l*ha, and had them conducted to the bridge of boats, and had the forty-four priests of Rāmañña-desa ordained by them. In conformity with the custom followed by the Sinhalese *mahātheras* of old, whenever priests from foreign countries were ordained, the forty-four priests of Rāmañña-desa were first established in the condition of laymen, and then admitted to the Order as *sāmaneras* through the act of Vanaratanamahāthera, who presented them with yellow robes, and accepted their profession of faith in the 'Three Refuges.'

On the night of Wednesday, five *theras*, namely, Moggalāna-thera, Kumārakasssapathera, Mahāsīvalithera, Sāriputtathera, and Ñā*n*asāgarathera, were ordained in the presence of the Chapter of the twenty-four priests, Dhammakittimahāthera and Pañcaparive*n*avāsi-Mangalathera being respectively the *upajjhāya* and *ācariya*. On the night of Thursday, the 12th, ten *theras*, namely, Sumanathera, Kassapathera, Nandathera, Rāhulathera, Buddhava*m*sathera, Sumangalathera, Khujjanandathera, So*n*uttarathera, Gu*n*asāgarathera, and Dhammarakkhitathera, were ordained, Vanaratanamahāthera and Pañcaparive*n*avāsi-Mangalathera being respectively the *upajjhāya* and *ācariya*. In the course of the day on Friday, the 13th, seven *theras*, namely, Cū*l*asumangalathera, Javanapaññāthera, Cū*l*akassapathera, Cū*l*asīvalithera, Ma*n*isāra-

thera, Dhammarājikathera, and Candanasārathera, were ordained, Vanaratanamahāthera and Pañcaparivenavāsi-Mangalathera being respectively the *upajjhāya* and *ācariya*. On Saturday, the 14th, the twenty-two young priests, who were the disciples of the *theras*, were ordained, Pañcaparivenavāsi-Mangalathera and Sīhalarājayuvarājācariyathera being respectively the *upajjhāya* and *ācariya*.

When the twenty-two *theras* of Rāmaññadesa had been ordained, the Sinhalese King invited them to a meal, at the end of which, he presented each of them with the following articles: three yellow robes; a curtain and a canopy manufactured in the country of Gocarati; a leathern mat painted in variegated colours; a fan shaped like a palmyra-fan, but made of ivory, carved by a skilful turner; and a betel-box. Then the Sinhalese King said: "Reverend Sirs, you will return to Jambudīpa and maintain the Religion in splendour in Hamsavatīpura. If, Reverend Sirs, I present you with any other gifts, no reputation would accrue to me, because such gifts are subject to speedy decay and dissolution. Therefore, I shall now confer titles on you. If, Reverend Sirs, this is done, such titles would last throughout your life-time." So saying, he conferred on the eleven *theras* who embarked in the same ship as Rāmadūta, namely, Moggalānathera, Kumārakassapathera, Ñānasāgarathera, Buddhavamsathera, Nandathera, Rāhulathera, Sumangalathera, Dhammarakkhitathera, Cūlasumangalathera, Kassapathera, and Manisārathera, the following titles respectively: Sirisanghabodhisāmi, Kittisirimeghasāmi, Parakkamabāhusāmi, Buddhaghosasāmi, Sīhaladīpavisuddhasāmi, Gunaratanadharasāmi, Jinālankārasāmi, Ratanamālisāmi, Saddhammatejasāmi, Dhammārāmasāmi, and Bhūvanekabāhusāmi. On the eleven *theras*, who embarked in the same ship as Citradūta, namely, Mahāsīvalithera, Sāriputtathera, Sumanathera, Cūlakassapathera, Cūlanandathera, Sonuttarathera, Gunasāgarathera, Javanapaññāthera, Cūlasīvalithera, Dhammarājikathera, and Candanasārathera, the following titles were respectively conferred: Tilokagurusāmi, Sirivanaratanasāmi, Mangalatherasāmi,

Kalyāṇītissasāmi, Candanagirisāmi, Siridantadhātusāmi, Vanavāsitissasāmi, Ratanālankārasāmi, Mahādevasāmi, Udumbaragirisāmi, and Cūḷābhayatissasāmi.

The eleven *theras*, who embarked in the same ship as Rāmadūta, together with the latter, left Jayavaddhananagara and returned to Valligāma. The eleven *theras*, who embarked in the same ship as Citradūta, however, returned to Jayavaddhananagara, after adoring the Padavalañjacetiya, called the Siripāda, which is situated on the top of the Samantakūṭa hill.

The eleven *theras*, who had returned to Valligāma, embarked on Wednesday, the second day of the moon-lit half of the month Bhadda, and returning home, arrived at the mouth of the Yoga river on Thursday, the second day of the dark half of the same month.

When Rāmādhipatirājā received the tidings that the *theras*, who embarked in the same ship as Rāmadūta, had arrived at the mouth of the Yoga river, he bethought himself: "Considering that these *theras* visited Sīhaḷadīpa at my solicitation, and that they are the inaugurators of the *upasampadā* ordination, it would not be proper to send any of my officials to welcome them. It would, indeed, be appropriate that I should myself welcome them on my return from Tigumpanagara, where, on the *Mahāpavāraṇā* day, which falls on the full-moon day of Assayuja, I shall present the *cetiya* containing the Hair Relics of the Fully Enlightened One, obtained during His life-time, with a large bell made of brass, weighing 3,000 *tulas*." Agreeably with this thought, he wrote a letter saying: "As I am visiting Tigumpanagara, may it please the Venerable Ones to remain in that town?" And, after making arrangements for their entertainment, he had them disembarked from their sea-going vessel and conveyed to Tigumpanagara in river-boats.

Meanwhile, the eleven *theras*, who embarked in the same ship as Citraḍūta, missed the appointed time favourable for returning to Rāmaññadesa, because the Sinhalese King had said to them: "Reverend Sirs, it is my desire to send an emissary to Rāmādhipati-

mahārājā, the Lord of the White Elephant, with presents including a religious gift in the shape of an image of the Holy Tooth Relic, embellished with a topaz and a diamond, valued at a hundred *phalas*, which were constantly worn by my father, Parakkamabāhumahārājā. When the vessel, now being fitted out for my emissary, is ready, an opportunity will be afforded to her of sailing in the company of your ship. May it please Your Reverences to postpone your departure till then?" The eleven *theras*, and Citradūta, therefore, waited for the emissary of the Sinhalese King, and anchored their ship at the port of Kalambu. Meanwhile, a violent wind, called 'Parādha,' arose and sank in the sea the large sea-going vessel, in which passengers had already embarked. When the Sinhalese King received the intelligence that Citradūta's ship had foundered in the sea, he said thus to the *theras*, and Citradūta: "If you have no ship, you might embark in the same ship as my emissary, and return home." Accordingly, the *theras*, and Citradūta, together with his attendants, embarked in the same ship as the emissary of the Sinhalese King, and left the port of Kalambu.

Sailing out to mid-ocean, the ship continued her course through the Straits of Silla, which lies between Sīha*ḷa*dīpa and Jambudīpa. After three nights had elapsed since the ship left the port of Kalambu, she was wrecked by a violent storm, and, immersed in sea-water, she remained fast between the jutting peaks of rocks. All the passengers, realizing their inability to extricate the ship from amidst the rocks, collected all the timber and bamboos that happened to be in her, and, constructing a raft of them, and embarking on it, crossed to the coast of Jambudīpa, which was close by.

Having lost the presents, the emissary of the Sinhalese King returned to Sīha*ḷa*dīpa. The *theras*, and Citradūta, however, travelled on foot to Nāgapa*tt*ana, and there visited the site of the Padarikārāma monastery, and worshipped the image of Buddha in a cave, constructed by command of the Mahārājā of Cinadesa on the spot, on the sea-shore, where the Holy Tooth Relic was deposited in the course of its transit to Lankādīpa in the charge of Da*nd*aku-

māra and Hemamālā, who were husband and wife. Thence they travelled on to the port of Nāvu*ta*pa*tt*ana. At this port resided Mālimparakāya and Pacha*l*iya, two intendants of the port, who annually sent two ships for trading purposes (to Rāmañña-desa). In doing so, they sent presents for Rāmādhipatimahārājā, and thus, because of their having exchanged with him the compliments of friendship and civility, they conceived feelings of great respect and honour for him. Owing to this circumstance, they provided the *theras* with food, clothing, and residence, and treated them with much reverence. Citradūta was likewise provided with clothing, food, and lodgings. The intendants of the port then said: "Reverend Sirs, when our ships start from this port, may it please you to embark in them in order to be once more near the Lord of the White Elephant?" Accordingly, the four *theras*, namely, Tilokaguruthera, Ratanālankārathera, Mahādevathera, and Cū*l*ābhayatissathera, and their four disciples resided with them. The remaining seven *theras*, however, saying: "We shall embark, together with the seven priests, in a ship at Komālapa*tt*ana," went and resided at that port.

On Wednesday, the fourth day of the moon-lit half of the month Visākhā 839, Sakkarāj, the three *theras*, namely, Tilokaguruthera, Ratanālankārathera, and Mahādevathera, embarked in the ship belonging to Mālimparakāya, while Cū*l*ābhayatissathera embarked in the ship belonging to Pacha*l*iya, and they left Nāvu*ta*pa*tt*ana. Of these *theras*, the three, who embarked in the same ship, reached the mouth of the river, which takes its source in the Nāgarāsi mountain, on Friday, the 12th day of the dark half of the month Visākhā, and arrived at Kusimanagara on Tuesday, the 1st day of the moon-lit half of the month Je*tt*ha. Cū*l*ābhayatissathera, however, arrived at Ha*m*savatīnagara on Tuesday, the 13th day of the moon-lit half of the month Āsa*l*ha.

Of the seven *theras*, who, together with the seven priests, went and resided at Komālapa*tt*ana, Mangalathera, accompanied by his own attendant priest, as well as by those of Vanaratanathera, and Siridantadhātuthera, embarked in a ship, commanded

by Binda, and left Komālapa*tt*ana on Wednesday, the new-moon day of the month Bhadda 841, Sakkarāj. They reached the mouth of the river, which takes its source in the Nāgarāsi mountain, on Friday, the 1st day of the moon-lit half of the month Kattika, and, touching at Kusimanagara on Monday, the 11th, eventually arrived at Ha*m*savatīnagara on Friday, the 14th day of the dark half of the month Kattika.

The remaining six *theras* and the four young priests had been dead as they were unable to deviate the consequences of demerit and the course of the law of mortality, to which all living beings are subject. Alas! "Whatever is material is subject to change and dissolution."

OBVERSE FACE OF THE THIRD STONE.

On Thursday, the 8th day of the moon-lit half of the month Assayuja 838, Sakkarāj, Rāmādhipatimahārājā, with the object of presenting a great bell to the Kesadhātucetiya, embarked on a barge surmounted by a golden spire, and, escorted by a number of boats, headed by golden boats such as the 'Indavimāna,' proceeded to Tigumpanagara. On Tuesday, the 13th day of the moon-lit half of the month Assayuja, the day of his arrival at Tigumpanagara, he invited the eleven *theras*, who embarked in the same ship as Rāmadūta, and served them with various kinds of delicious food. He likewise presented each of them with two couples of cloths for their *tiçīvara* robes, and, having exchanged with them the customary compliments of friendship and civility, commanded that their residence be shown to them.

Rāmādhipatimahārājā had grand festivals held for three days; and on Thursday, the day of *Mahāpavāranā*, the great bell was conveyed to the quadrangle of the Kesadhātucetiya, in order that it might be presented to it. On Friday, the 1st day (after the day of *Mahāpavāranā*), offerings were made to the priests residing in Tigumpanagara, and the King commanded that largess be given to paupers, way-farers, and beggars. On Sunday, the 3rd day (of the dark half of the same month), eleven boats were adorned in a reverent

manner, and ministers were sent to escort the *theras*. Having thus made preparations for escorting the *theras*, Rāmādhipatirājā left Tigumpanagara on the morning of Monday, the 4th day, and, reaching, in due course, Ha*m*savatīnagara on Friday, the 8th day, entered the bejewelled Palace, which was his home. The *theras*, however, halted a day at a ferry near the Mahābuddharūpa; and on Sunday, the 10th day, ministers were sent with many boats appropriately adorned, with various kinds of flags and streamers flying, and with the sounding of gongs and many other kinds of musical instruments, to wait upon the *theras*, who, on their arrival, were ushered into the Palace.

When the *theras* had entered the Royal Palace, called the 'Ratanamandira,' they presented Rāmādhipatimahārājā with the following articles:—a casket containing sandal-wood powder, with which the Holy Tooth Relic was besmeared; an image of the Holy Tooth Relic; some branches, leaves, and seeds of the Bodhi tree; a treatise giving an account of the purification of the Religion effected by Sirisanghabodhi-Parakkamabāhumahārājā, Vijayabāhumahārājā, and Parakkamabāhumahārājā; a treatise setting forth the covenants entered into, at the solicitation of the said Kings, by the priesthood for the observance of the Order; a letter sent by the Sinhalese *theras*, and a book recording the covenants entered into by them; a book of *gāthās* written by Vanaratanamahāthera; and a letter from the Sinhalese King, Bhūvanekabāhu. Rāmādhipatimahārājā accorded a gracious greeting to the eleven *theras*, and commanded his ministers to escort each of them to his monastery with many flags and streamers flying, and with the sounding of gongs and many other kinds of musical instruments.

Then the following thoughts arose in the mind of Rāmādhipatimahārājā: "These eleven *theras* visited Sīha*l*adīpa, and have now returned bringing from thence the pure form of the *upasampadā* ordination. In this city of Ha*m*savatī, there does not exist any pure *baddhasimā*, or any *mahānadī* possessing the characteristics of a *nadī*, or any *mahājātassara* possessing the characteristics of a *jātassara*, or any *gāmakhetta* whose purification

can easily be effected. Where can these *theras* perform such ecclesiastical ceremonies as *uposatha* or *upasampadā* ordination?

"Surely, it is proper that I should cause a search made for a small *gāmakhetta*, that can easily be guarded, and there have a *baddhasimā* properly consecrated by these *theras*. If this is done, they will be in a position to perform, in that *simā*, such ecclesiastical ceremonies as *uposatha* or *upasampadā* ordination." Rāmādhipatirājā accordingly sent his attendants to search for a *gāmakhetta* answering such description. During the course of their search, the King's attendants found on the skirts of a forest to the west of a *mahācetiya*, called Mudhava, a *gāmakhetta* belonging to the Minister Narasūra, which was small and could easily be guarded; and they reported accordingly to the King. Rāmādhipatirājā personally inspected the site, and considered that it was a *gāmakhetta*, which could easily be guarded, and was an appropriate spot for the consecration of a *simā*. The ground of a selected place on that land was cleared of jungle, the site of the proposed *simā* was marked out, and a house was built in the middle of that site. The inside and outside of that house as well as the site of the proposed *simā*, and a selected place, outside that site, were smeared with cow-dung. Then a fencing was erected enclosing the whole place on its four sides, and four openings with doors were constructed. In order to obviate the junction of that *gāmakhetta* with others around it, the means of connection, such as the branches of trees, &c., both on the ground below, and in the air above, were cut down, and a small trench, about a span in depth and the same in width, was dug. Not far from the site of the proposed *simā*, and on its west side, a monastery, a refectory, a lavatory, and a privy were constructed for the use of the eleven *theras*, who were to perform the ecclesiastical ceremony; and they were invited to take up their residence in that monastery.

Rāmādhipatirājā again reflected: "The eleven *theras*, and the eleven young priests, who are their disciples, have returned from Sīhaladīpa after receiving there the exceedingly pure form of the

upasampadā ordination. It would, however, be as well that I should enquire as to whether these *theras* and their disciples are free from censure and reproach. Should any of them be not free from censure and reproach, their exclusion, in spite of their having received the exceedingly pure form of the *upasampadā* ordination, from the Chapter of priests appointed to consecrate the *simā*, would be pleasing to us; because a *simā* constitutes the basis of the Religion, and also because the inclusion of priests, who are not free from censure and reproach, though they have received the pure form of the *upasampadā* ordination, in the Chapter consecrating a *simā*, would, in after times, afford matter for objection to the enemies of the Religion."

Accordingly, the King sent learned men to institute enquiries. On enquiry it was found that, previous to their receiving the Sinhalese form of the *upasampadā* ordination, one *thera* and four young priests were not free from a measure of censure and reproach, which was not of a grave character, but only of a trivial nature; and the matter was reported to the King. Rāmādhipatirājā was, however, determined to maintain the Religion in extreme purity, and excluded (from the Chapter) the *thera*, together with his disciple, as well as the four young priests, who, before receiving the pure form of the *upasampadā* ordination, were not free from a measure of censure and reproach, which was not of a grave character, but only of a trivial nature. The King then resolved that the remaining ten *theras* and the six young priests, who had received the exceedingly pure form of the *upasampadā* ordination, and were free from the smallest measure of censure and reproach, were qualified to constitute a Chapter for the consecration of the *simā*.

When the time approached for the consecration of the *simā*, of these *theras*, Gunaratanadharathera, on the plea of illness, returned to his own monastery accompanied by his pupil and remained there. Therefore, the nine *theras*, namely, Sirisanghabodhisāmi, Kittisirimeghasāmi, Parakkamabāhusāmi, Buddhaghosasāmi, Jinālankārasāmi, Ratanamālisāmi, Saddhammatejasāmi, Sudhammā-

rāmasāmi, and Bhūvanekabāhusāmi, and their disciples, the five young priests, namely, Sangharakkhita, Dhammavilāsa, Uttara, Uttama, and Dhammasāra,—in all, fourteen priests—took up their residence in the monastery built on the west side of the site of the proposed *simā*.

Then the King, who was desirous of having a *simā* consecrated, came to the following conclusion: "If, at a place, where priests desire to consecrate a *simā*, there does not exist an ancient *simā*, the *simā* consecrated, at that place, is valid; but, if otherwise, the new *simā* is null and void, because of the doubtful defect of the junction and overlapping of *simās*. Therefore, it is only by the desecration of the ancient *simā* at that place, that the validity of the new *simā* to be consecrated, can be secured. For this reason, previous to the consecration of a *simā*, the ceremony of desecrating the *simā* (which may probably exist on the site), should be performed." The King accordingly had preparations made for performing the ceremony of desecrating the (existing) *simā* in accordance with the procedure expressly laid down in the *atthakathā*.

"Priests, an *avippavāsasimā* may thus be desecrated by means of the *ticīvara*." There are certain conditions to be observed by a priest desecrating a *simā*. The following are the conditions. Standing on a *khandasimā*, a *mahāsimā*, called *avippavāsasimā*, should not be desecrated; and similarly, standing on a *mahāsimā*, called *avippavāsasimā*, a *khandasimā* should not be desecrated. It is only when standing on a *khandasimā* that another *khandasimā* may be desecrated; and the same rule applies *mutatis mutandis* to the other class of *simā*. A *simā* is desecrated for two reasons, namely, (i) in order to make a *mahāsimā* of one, which is originally a *khuddakasimā*, with a view that its area may be extended; (ii) in order to make a *khuddakasimā* of one, which is originally a *mahāsimā*, with a view that sites for monasteries may be granted to others. If, at the place of desecration, the existence of both *khandasimā* and *mahāsimā*, called *avippavāsasimā*, is known, a *simā* may be desecrated or consecrated. If, however, the exist-

ence of a *khandasimā* is known, but not that of a *mahāsimā*, called *avippavāsasimā*, a *simā* may be desecrated or consecrated. If, on the other hand, the existence of a *mahāsimā*, called *avippavāsasimā*, is known, but not that of a *khandasimā*, it is only by standing on such places as the premises of a *cetiya*, a *bodhi* tree, or an *uposatha* hall, which are undoubtedly outside (the limits of an *avippavāsasimā*), that a *simā* may be desecrated; but by no means can it be consecrated. If, however, a *simā* is consecrated, there will be junction of *simās*, and a *vihārasimā* will be transformed into an *avihārasimā*. Therefore, the ceremony of desecration should not be performed.

If the existence of both kinds of *simās* is unknown, neither desecration nor consecration should be effected. A *simā* is invalidated by means of the *Kammavācā*, or through the declension of the Religion, or because those, who do not know a *simā*, are incompetent to recite the *Kammavācā*. Therefore, desecration should not be effected. Because it is said that it is only when (the different classes of *simās*) are well-known, that desecration or consecration may be effected, priests desiring to desecrate a *simā*, and who are aware of either the existence of an ancient *simā* or its extent, may, by stationing there duly qualified priests, desecrate an ancient *simā* or consecrate a new one. The interpretation appears to be that, if the extent of an ancient *simā* is unknown, that *simā* cannot be desecrated, nor can a new one be consecrated.

But the Vimativinodanī says: "There are some *theras*, who, in the case of such *vihārasimās*, would convene a Chapter of five or six priests, would station them in a continuous row on places, which are each about the size of a bedstead, and whose distances are determined by the fall, all round, of stones thrown first, from the extremity of the *vihārasimā*, and then, towards the inside and outside of its limits, and would successively desecrate an *avippavāsasimā*, and a *samānasamvāsakasimā*. If either a *khandasimā* or a *mahāsimā* exists on that *vihāra*, the priests standing, as they do, in the midst of the *simās*, would, from a *mañcatthāṇa*, certainly desecrate that *simā*, and the *gāmasimā* would re-

main. In this matter, it is not essential to know the *simā* or its extent. But it is necessary for the reciters of the *Kammavācā* to say: 'We shall desecrate the inside of a *simā*', (and to act accordingly).

"It is stated in the *atthakathā* that those, who are aware of the existence of a *khandasimā*, but not that of an *avippavāsasimā*, are qualified to effect both desecration and consecration, and that thus, although the extent of a *mahāsimā* is unknown, desecration may be effected. On the authority of this statement, they say that, at any selected spot on the remaining *gāmasimā*, it is appropriate to consecrate the two kinds of *simās* and to perform the *upasampadā* ordination and such other ceremonies. This dictum appears to be correct; but it should be accepted after due enquiry." The interpretation of these *theras*, therefore, appears to be correct. With regard, however, to the desecration of a *simā* with an ordinary, but not a great, amount of exertion, by those, to whom the performance of the ceremony is difficult, because of their not knowing the existence of an ancient *simā* or its extent, it is said in the *atthakathā*: "If both classes (of *simā*) are not known, the *simā* should not be desecrated or consecrated." This dictum does not, however, contemplate to indicate that, although the existence of the *simā* to be desecrated may not be known, if great exertion is put forth that *simā* will not be desecrated.

If, at a place, where a new *simā* is desired to be consecrated, the existence of an ancient *simā*, or its extent, is unknown; if, at selected spots within and without the places suitable for the fixing of the boundary-marks of the new *simā* to be consecrated, allotments of space each measuring about four or five cubits in length are marked out in rows or groups; and, if duly qualified priests station themselves in the said continuous rows of the allotments of space, and effect the desecration of a *simā*: how can there be no desecration of the existing ancient *simā* at that place, and how can only the *gāmasimā* be not left? The King, therefore, had the ceremony of desecrating a *simā* performed in the following manner:—

On the inside of the places, suitable for fixing the boundary-marks of the new *simā* to be consecrated, allotments of space of five cubits each in length and the same in breadth were marked out, and allotments of similar dimensions were marked out also on the outside; and, by means of a line drawn with lime or chalk, rectangular spaces in rows were marked out. Then the nine *theras* and the five young priests were invited, and the ceremony of desecrating a *simā* was performed in the manner described below. The said fourteen priests stationed themselves in the first rectangular space of the first row of the allotments of space, and read seven times the *Kammavācā* for desecrating a *simā* at seven different spots; then stationing themselves successively at each of the remaining rectangular spaces in the first row, they continued reciting the *Kammavācā* till the last rectangular space was reached. Again, beginning with the last rectangular space in the second row, they stationed themselves successively in a reverse order till the first rectangular space in the second row was reached, and read the *Kammavācā*. Thus, in the manner described above, the *Kammavācā* was read at every rectangular space in each of the two rows, in a forward order in the first, and in a reverse order in the second. When the number of rectangular spaces had been exhausted, the ceremony of desecrating a *simā* was concluded. It should be borne in mind that this ceremony was concluded on Saturday, the 7th day of the moon-lit half of the month Migasīra.

On the 8th day, Rāmādhipatirājā, in order to have the ceremony of consecrating a *simā* performed, visited the place in the morning, and had the preliminary arrangements carried out in the following manner :—

On the outside of the site selected for consecrating the *simā*, and facing the four quarters, four boundary-marks were fixed; and in order to bring into prominence the advantage derived from fixing the boundary-marks in a form other than that of a four-sided figure, each of the additional four boundary-marks was placed at the end of a line drawn from the middle of the line joining each of the two corners facing the four quarters. Within the space thus enclosed by the eight boundary-stones, a rope was stretched,

and along it a line was drawn on the ground. As the *simā* was to be consecrated within the line, and, as it was desirable to make manifest the limit of its site, a small trench, a span in depth and the same in width, was dug outside that line. In order to obviate junction with other *gāmakhettas*, both inside and outside the limit of the boundary-stones, such means of connection as the branches of trees were cut down. The small trench was smeared with mud, and some water was placed in it. The eight boundary-stones were beautified with gilding and vermilion, and were wrapped up in red and white cloth. By way of showing honour to the Blessed One, near the boundary-stones, umbrellas, banners, lamps, incense, and flowers were offered; water-pots, whose mouths were covered and adorned with *kumuda* flowers, were placed; and other offerings such as of cloth were made.

The preliminary arrangements connected with the consecration of the *simā* having thus been carried out, the nine *theras* and the five young priests were invited, and the eight boundary-marks in the eight quarters, commencing with the one in the East quarter, were successively proclaimed. The proclamation was continued till the first boundary-mark, which had previously been proclaimed, was reached. In this manner the boundary-marks were proclaimed three times.

On the following morning, flags and streamers were planted at various places around the *gāmakhetta* belonging to the Minister Narasūra; drums, conch-shells, and other musical instruments were sounded; and the guards, mounted men, and swift messengers, who had been stationed for the purpose of stopping the progress of travelling priests, and of causing other priests residing on that *gāmakhetta* to be speedily excluded from it, were sent out to patrol all round it. It was only when the absence of other priests on that *gāmakhetta* had been reported, that the *Kammavācā* relating to the consecration of a *simā* was read seven times with proper intonation, and that the ceremony of consecration was concluded. At the conclusion of the ceremony, gongs and other musical instruments were sounded three times, and the populace were commanded to raise a shout of acclamation. In commemo-

ration of the consecration of this *simā* by the priests, who had received their *upasampadā* ordination in the *udakukkhepasimā* situated on the Kalyāṇī river, it received the appellation of 'Kalyāṇī-simā.'

Previous to the consecration of the Kalyāṇī-simā, and also since the return of the *theras* from Sīhaḷadīpa after receiving their *upasampadā* ordination there, the leading priests, who were imbued with faith, learned, and able, had approached Rāmādhipatirājā and said to him thus: "Mahārāja, it is, indeed, an anomaly that we, who have received both the *pabbajjā* and *upasampadā* forms of ordination of the Religion of Buddha, and practised all the precepts that have been enacted, should find our *upasampadā* ordination to be impure. We desire, Mahārāja, to receive the *upasampadā* ordination at the hands of these *theras*, and thus shall our ordination become pure." To this Rāmādhipatirājā thus replied: "Reverend Sirs, if any leading priests, who are replete with faith, should, after investigating the ruling of the Vinaya, that is in conformity with the intention of the Blessed One, find that their *upasampadā* ordination is impure, and should desire to receive the pure form of the *upasampadā* ordination at the hands of the *theras*, who have returned home after receiving such ordination at the hands of the fraternity, who are the spiritual successors of the extremely orthodox Mahāvihāra sect, I am not in a position to say to them: 'Do receive it,' or to prevent them by saying: 'Do not receive it.' On the other hand, if the leading priests should, after investigating the ruling of the Vinaya, that is in conformity with the intention of the Blessed One, find that their *upasampadā* ordination is pure, and should not desire to receive at the hands of these *theras* the form of the *upasampadā* ordination, that has been handed down by the ordained priests of Sīhaḷadīpa, I would not venture to urge them by saying: 'Do receive it.' The ruling of the Vinaya should, indeed, be the guiding principle. Do you investigate the Dhamma well."

Then Rāmādhipatirājā thought thus:

"The office of *upajjhāya* is the basis of both the *pabbajjā* and the *upasampadā* forms of ordination; and it is decreed by the Blessed

One that such office should be conferred only on qualified priests, who, by reason of their having been ten years in orders, have acquired the status of a *thera*. But these *theras* received their *upasampadā* ordination this year only; and not one of them is, therefore, qualified for the office of *upajjhāya*. Whence can we get such an *upajjhāya*? He, indeed, is qualified for the office of *upajjhāya*, who has returned home, after receiving the pure form of the *upasampadā* ordination at the hands of the fraternity, who are the spiritual successors of the Mahāvihāra sect. After appointing such a one as *upajjhāya*, all the leading priests, who are desirous of receiving the form of the *upasampadā* ordination, that has been handed down by the spiritual successors of the ordained priests of Sīha*ḷ*adīpa, will be afforded an opportunity of receiving such ordination at the hands of these *theras*, who have returned from that Island." Accordingly, the King commanded that a search be made for such a priest. Then Parakkamabāhusāmithera said: "Mahārāja, there is a *thera* called Suva*nn*asobha*n*a. He received his *upasampadā* ordination at the hands of the fraternity, who are the spiritual successors of the Mahāvihāra sect. He is, indeed, qualified for the office of *upajjhāya*. Mahārāja, he is a solitary dweller in the forest, an observer of *dhūtangas*, has few desires, is easily satisfied, and austere in his mode of living, eschews all evil through an innate feeling of shame, is repentant of his sins, an observer of the precepts, and is learned and competent." The King sent messengers to invite Suva*nn*asobha*n*athera, and asked him: "Reverend Sir, when you visited Sīha*ḷ*adīpa, in which *simā* were you ordained, and what was the strength of the Chapter that ordained you? Who was your *upajjhāya*, and who your *kammavācácariya*? How many years have elapsed since you received your *upasampadā* ordination in Sīha*ḷ*adīpa?"

Suva*nn*asobha*n*athera replied thus to the King: "Mahārāja, in the *udakukkhepasimā* situated on a *mahājatassara*, called Kalambu, and at the hands of a Chapter composed of innumerable priests, with Vanaratanamahāthera, *ex*-Mahāsangharājā, as my *upajjhāya*, and with Vijayabāhu-Sangharājā, who was formerly known as Rāhulabhaddathera, as my *kammavācácariya*, I received

my *upasaṃpadā* ordination. Since then twenty-six years have passed away." The King was extremely delighted, and invited the *thera* to assume the office of *upajjhāya* in respect of the priests desiring to receive the *upasampadā* ordination. The *thera* then said: "Mahārāja, the *theras* of old, in whom human passion was extinct, disregarded their own interest in effecting the purification of the Religion in foreign countries. Mahārāja, I will follow in the footsteps of these holy men, and even like them, will purify the Religion." So saying, he gave a promise to the King.

REVERSE FACE OF THE THIRD STONE.

IMMEDIATELY after the consecration of the *simā*, the priests, who had faith, were learned and able, and who, being aware of the impurity of their previous *upasampadā* ordination, were desirous of receiving the form of ordination, that had been handed down through a succession of the ordained priests of Sīha*l*adīpa, approached the King and renewed their former request. Having approached the King, they said: "Mahārāja, now that a *simā* has been consecrated in a valid manner, and that a *mahāthera*, who is qualified for the office of *upajjhāya*, has been appointed, we are prepared to receive the Sinhalese form of the *upasampadā* ordination."

On the morning of Monday, the 9th day of the moon-lit-half of the month Migasīra, the King visited the Kalyā*n*ī-simā accompanied by the leading priests. The nine *theras*, together with the five young priests, and Suva*n*nasobha*n*athera, who was qualified for the office of *upajjhāya*, were invited and seated in the Kalyā*n*ī-simā. Setting aside the leading priests, who were desirous of receiving the Sinhalese form of the *upasampadā* ordination, the King approached the *theras*, who had visited Sīha*l*adīpa, and having approached them, said to them thus: "Reverend Sirs, these leading priests are desirous of receiving, at your hands, the Sinhalese form of the *upasampadā* ordination. Vouchsafe, Reverend Sirs, to confer such ordination on them."

To this the *theras* replied: "Mahārāja, we were sent by you to Sīha*l*adīpa, where we received the pure form of the *upasampadā*

ordination at the hands of the fraternity, who are the spiritual successors of the Mahāvihāra sect. Mahārāja, previous to our receiving such ordination at their hands, the *mahātheras* of Sīha*l*adīpa addressed us thus: 'Reverend brethren, this is the custom of the Sinhalese *mahātheras* of old. Previous to the conferment of the *upasampadā* ordination on priests, who have come from foreign countries, they are directed to make a confession that they have become laymen, to doff their priestly robe, to suffer themselves to be established in the condition of laymen by accepting the gift of a white garb, and again, to become *sāmaneras* by receiving the *pabbajjā* ordination, by accepting a gift of the priestly robe, and by professing openly their faith in the 'Three Refuges.' (It is only when all these stages have been passed through, that they are permitted) to receive the *upasampadā* ordination in their capacity as *sāmaneras*. It might be asked: What is the reason of such procedure? Reverend brethren, the priests, who came to this country with the conviction that their previous *upasampadā* ordination was impure, but that the Sinhalese form of it was pure, being imbued with faith, received fresh *upasampadā* ordination. Reverend brethren, these priests would subsequently attach themselves to others, who might have been their own disciples, and, being dissatisfied with their condition, would, disregarding the time that had elapsed since their new ordination, reckon their status from the date of their old one. This is not approved by us: hence the custom described above. Therefore, if you, who are replete with faith, desire to receive the pure form of the *upasampadā* ordination, do you act in accordance with the custom of the *mahātheras* of Sīha*l*adīpa. If you comply, we shall confer the *upasampadā* ordination on you; but if you do not, by reason of not being in accordance with custom, we shall be unable to confer such ordination on you.' It was only when we had conformed ourselves to the custom of the *mahātheras* of Sīha*l*adīpa, that they conferred the *upasampadā* ordination on us."

Then the large number of leading priests said: "Reverend Sirs, since you yourselves received the pure form of the *upasampadā*

ordination only after conforming to the custom of the *mahā-theras* of Sīha*l*adīpa, even in this wise, do we, who are replete with faith, desire to receive it. Therefore, we are prepared to receive the pure form of the *upasampadā* ordination after conforming ourselves to the custom of the *mahātheras* of Sīha*l*adīpa." The *theras*, who had returned from Sīha*l*adīpa, being thus in concord with all the leading priests, the latter, headed by Dhammakittithera, were eventually treated in accordance with the custom of the *mahātheras* of Sīha*l*adīpa, and the *upasampadā* ordination was conferred on them, with Suva*n*nasobha*n*athera as *uppajjhāya*, and with the nine *theras*, who had returned from Sīha*l*adīpa, as *ācariyas*, the *Kammavācā* being read by two of these *theras* in turn.

On Monday, the 9th day of the moon-lit half of the month Migasīra, which was the 1st day of the conferment of the *upasampadā* ordination, Rāmādhipatirājā was present in person, and directed the preparation of a bounteous supply of food and various kinds of drinks suitable for consumption before or after noon, for the use of the *theras*, who conducted the ordination ceremony, of the leading priests, who had been ordained, and of other leading priests, who were candidates for the ordination. For the purpose of eliciting the acclamation of '*Sādhu*' at the conclusion of each conferment of the *upasampadā* ordination, drums, conch-shells, and other musical instruments were sounded. Scribes skilled in worldly lore, and innumerable nobles and learned men were appointed to note the number of priests that had received the *upasampadā* ordination. And, in order that the ceremony might be performed at night, many lamps were provided. It was near sunset when the King returned to his palace.

The number of leading priests, who received the *upasampadā* ordination during the five days, namely, from the 9th to the 13th, was 245. On Saturday, the 14th day, the King sent the following invitation to the 245 leading *theras*, who had received their *upasampadā* ordination: "To-morrow, which is a Sunday, and the full-moon *uposatha* day of the month Migasīra, may the Venerable Ones be pleased to perform *uposatha* in the Kalyā*n*ī-simā in

the company of the fifteen *theras*, who conducted the *upasampadā* ordination ceremony? It is our desire to serve the Venerable Ones with food, and to present them with other 'requisites' at the conclusion of the *uposatha*, and to derive feelings of piety from such an act." On the morning of the *uposatha* day, the King, surrounded by a large concourse of people, went to the Kalyāṇī-simā, and, having ordered the provision of seats and of water for washing the feet, awaited the arrival of the newly-ordained *theras* and the fifteen conductors of the *upasampadā* ordination ceremony. All the *theras* assembled together, and performed *uposatha* in the Kalyāṇī-simā. At the conclusion of the *uposatha* ceremony, the King served all of them with a bounteous supply of various kinds of hard and soft food, and with different kinds of betel-leaf, &c., and *bhesajja*. The following articles were then presented to each of the *theras*: two couples of cotton cloths of delicate texture for making *ticīvara* robes; a betel-box with cover, areca-nuts, nut-crackers, &c.; a palmyra fan; an umbrella made of the leaf of the wild date-palm (*Phœnix Sylvestris*); and an alms-bowl with cover and stand.

In compliance with the wish of all the priests, the King conferred the title of "Kalyāṇītissamahāthera" on Suvaṇṇasobhanathera.

Thenceforward, the King permanently stationed, in the neighbourhood of the Kalyāṇī-simā, nobles and learned men for the purpose of serving with food, and furnishing the 'requisites' to the ten *theras*, headed by Kalyāṇītissamahāthera, who, together with the five young priests, conducted the *upasampadā* ordination ceremony, as well as to the leading priests, who had received their *upasampadā* ordination in the Kalyāṇī-simā, and to the numerous priests who presented themselves for ordination. There were likewise stationed numerous scribes charged with the duty of recording the number of priests ordained; and musicians to sound the drum, conch-shell, and other instruments for the purpose of eliciting the acclamation of '*Sādhu*' at the conclusion of each reading of the *Kammavācā* relating to the *upasampadā* ordination.

The ten *theras*, who conducted the ordination ceremony, the 245 leading priests, who had received such ordination, and the numerous priests, who were their disciples, conferred, day after day, without interruption, the Sinhalese form of the *upasampadā* ordination on other leading priests, who came and expressed a desire to receive it.

Rāmādhipatirājā, of his own accord, and with the approbation of the whole Order, despatched the following message to all the priests residing in Rāmaññadesa :—

"Venerable Ones, there may be men, who, though wishing to receive the *pabbajjā* ordination, are branded criminals, or notorious robber-chiefs, or escaped prisoners, or offenders against the Government, or old and decrepit, or stricken with severe illness, or deficient in the members of the body in that they have cut or rudimentary hands, &c., or are hump-backed, or dwarfish, or lame, or have crooked limbs, or are, in short, persons, whose presence vitiates the *parisā*. If people of such description are admitted into the Order, all those, who may see them, will imitate, or laugh at, their deformity, or revile them; and the sight of such men will not be capable of inspiring one with feelings of piety or reverence. Vouchsafe, Venerable Ones, not to admit, with effect from to-day, such men into the Order.

"There may be men, living under your instruction, who desire to receive the *upasampadā* ordination. Vouchsafe, Venerable Ones, not to confer on them such ordination, at your own locality, without the previous sanction of Rāmādhipatirājā or the leading *theras* of Ha*m*savatīpura. Should, Venerable Ones, you disregard this our command, and conduct the *upasampadā* ordination ceremony at your own locality, we shall inflict punishment on the parents of the candidates for such ordination, their relatives, or their lay supporters.

"There are sinful priests, who practise medicine; and others, who devote their time to the art of numbers, carpentry, or the manufacture of ivory articles, or who declare the happy or unhappy lot of Governors, nobles, and the common people, by

examining their horoscopes, or by reading the omens and dreams, that may have appeared to them.

"There are some priests, who not only make such declarations, but also procure their livelihood, like laymen addicted to the acquisition of material wealth, by means of painting, carpentry, the manufacture of ivory articles, turnery, the making of idols, and such other vocations. In short, they follow such unbecoming professions, and obtain their means of livelihood.

"There are priests, who visit cotton-fields and preach the Dhamma with long intonation, and trade in cotton, which they may receive as offerings.

"There are priests, who visit fields of hill-rice, rice, barley, &c., and preach the Dhamma, and trade in grain, which they may receive as offerings.

"There are priests, who visit fields of capsicum and preach the Dhamma, and trade in capsicum, which they may receive as offerings.

"There are priests, who trade in many other ways.

"There are priests, who, contrary to the rules of the Order, associate with such laymen as gamesters, roués, drunkards, men who obtain their means of living by robbery, or who are in the service of the King, or with other men and women.

"All these are sinful priests. Do not, Venerable Ones, permit these sinful priests to take up their permanent residence under your protection.

"But there are also other priests, who are replete with faith, who observe the rules prescribed for the Order, whose conduct is good, and who are devoted to the study of the Tipiṭaka together with its commentaries, &c. Do, Venerable Ones, permit such priests to take up their permanent residence under your protection.

"If, Venerable Ones, laymen, who are replete with faith, are of good family, desire to receive the *pabbajjā* ordination

your hands, they should be taught calligraphy, and after they have acquired a knowledge of the proper intonation of the letters, they should be instructed in the confession of faith in the 'Three Refuges,' and taught the precepts; and eventually, Venerable Ones, do you confer the *pabbajjā* ordination on them.

"If there are *sāmaneras*, who have completed their twentieth year, and are desirous of receiving the *upasampadā* ordination, they should be taught a brief summary of the *catupārisuddhisīla*, that are observed by priests, who have received the *upasampadā* ordination, namely, *pātimokkhasamvarasīla*, *indriyasamvarasīla*, *ājīvapārisuddhisīla*, and *paccayasannissitasīla*. They should further be instructed both in the letter and spirit of the Bhikkhupātimokkha and the Khuddasikkhā, from beginning to end, and be directed to learn by heart the ritual of confession and the *catupaccayapaccavekkhana*. Do you ultimately report your action to Rāmādhipatirājā as well as to the leading priests residing in Hamsavatīpura. Then Rāmādhipatirājā will furnish these candidates with the priestly 'requisites', and have the *upasampadā* ordination conferred on them.

"Do, Venerable Ones, let all of them conform themselves to such conduct as is in accordance with the precepts prescribed by the Blessed One in the Vinaya.

"It was owing to the division of the priests of Rāmaññadesa into different sects in former times, that such impurity, heresy, and corruption arose in the Religion. But now, through all the Venerable Ones being imbued with faith, they have received the Sinhalese form of the *upasampadā* ordination, that has been handed down by the spiritual successors of the Mahāvihāra sect. Whatever may be the mode of tonsure and of dress followed by the *mahātheras* of Sīhaladīpa, let such practice be conformed to, and let there be a single sect."

Having sent the above message to the priests throughout the whole of Rāmaññadesa, Rāmādhipatirājā communicated the following intimation to the priests, who were possessed of gold, silver,

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and such other treasure, corn, elephants, horses, oxen, buffaloes, male and female slaves:—

"Sirs, if you are really imbued with faith, you will endeavour to give up your gold, silver, and such other treasure, corn, elephants, horses, oxen, buffaloes, male and female slaves. Having done so, do you conform yourselves to such conduct as is in accordance with the precepts prescribed by the Blessed One. If you do not endeavour to follow this course, do you leave the Order according to your inclination."

Some of the priests, owing to their being imbued with faith, gave up all such possessions, and conformed themselves to such conduct as was in accordance with the precepts; while other *theras* did not endeavour to give up all their possessions, and they left the Order.

There were priests, who had flagrantly committed *pārajika* offences: these were requested to become laymen. There were others, whose commission of *pārajika* offences had not been proved, but whose reproachable and censurable conduct was difficult to be justified: these were asked to become laymen. There were sinful priests, who practised medicine, or the art of numbers, &c., as mentioned above; or who lived misdirected lives by following such vocations as painting, &c., as if they were laymen addicted to the acquisition of material wealth; or who traded in the gifts obtained by preaching the Dhamma; or who traded in many other ways: all these were commanded to become laymen.

It was in this manner that Rāmādhipatirājā purged the Religion of its impurities throughout the whole of Rāmaññadesa, and created a single sect of the whole body of the Priesthood.

From the year 838, Sakkarāj, to the year 841, Sakkarāj, the priests throughout Rāmaññadesa, who resided in towns and villages, as well as those who lived in the forest, continuously received the extremely pure form of the Sinhalese *upasampadā* ordination, that had been handed down by the spiritual successors of the Mahāvihāra sect.

The leading priests were 800 in number; and the young priests numbered 14,265; and the total of the numbers of both classes of priests was 15,065. At the conclusion of the *upasampadā* ordination ceremony of these 800 leading priests, the King presented each of them with the following articles: two couples of cotton cloths of delicate texture for making *ticīvara* robes; a betel-box, with a cover, containing betel leaves, areca-nuts, and a nut-cracker, together with a towel, &c.; an umbrella made of the leaves of the wild date-palm (*Phœnix Sylvestris*); an alms-bowl, with a stand and cover; and a palmyra fan. Moreover, suitable ecclesiastical titles were conferred on all the leading priests.

Subsequently, in accordance with his previous promise, the King furnished 601 *sāmaneras*, who had mastered the *catupārisuddhisīla*, studied the Pātimokkha and the Khuddasikkhā, learnt by heart the ritual of confession and the *paccavekkhana*, and completed their twentieth year, with alms-bowls, robes, and all other priestly 'requisites,' and commanded them to receive the *upasampadā* ordination in the Kalyānī-simā. Adding these newly-ordained priests, there were, at the time, in Rāmaññadesa, 15,666 priests.

Rāmādhipatirājā, after he had purified the Religion of Buddha, expressed the hope that: "Now that this Religion of Buddha has been purged of the impure form of the *upasampadā* ordination, of sinful priests, and of priests, who are not free from censure and reproach, and that it has become cleansed, resplendent, and pure, may it last till the end of the period of 5,000 years!"

1. In former times, Asokadhammarājā, to whom incomparable majesty and might had accrued, out of love for the Religion, became agitated in mind at the sight of the impurities, that had arisen in it.

2. He solicited the assistance of Moggaliputtatissathera, and effected the purification of the Religion by expelling 60,000 sinful priests from the Order.

3. In Lankādīpa, Parakkamabāhurājā, whose name began with Sirisanghabodhi, was the friend of the Religion of Buddha.

4. Seeing the impurities of the Religion, agitation arose in his mind, and he expelled numerous sinful priests, who held heretical doctrines.

5. He effected purification by sparing the single orthodox sect, whose members were the spiritual successors of the residents of the Mahāvihāra.

6. Subsequently, the purification of the Religion was again, in like manner, effected by other Kings as Vijayabāhu and Parakkama.

7. In times past, our Bodhisatta, while fulfilling the *pāramīs*, ruled over the celestial kingdom of Tidasālayasagga.

8. At that time, the Religion of Kassapa Buddha was in existence, and Ānandathera became Usinnara, and ruled over the kingdom of Bārā*ṇa*sīpura.

9. Although he perceived the impurities, he remained indifferent, and did not effect the purification of the Religion. Then Śakra, the Lord of the *devas*, set aside his celestial bliss, and,

10. Accompanied by Mātali, who had assumed the form of a black dog, went to the King, called Usinnara, and inspired him with fear.

11. Having received a pledge for the purification of the Religion, and after admonishing him, Śakra returned to Tidasālaya.

12. Therefore, King Rāmādhipati, the Lord of Rāmaññadesa, following respectfully in the footsteps of the virtuous,

13. Purified the Religion with a view that it might last till the end of 5,000 years.

14. For having purified the Religion in the manner described above, I, Rāmādhipati, have acquired merit, which is as inexhaustible as Nirvāna, the state of purity and quiescence.

15. May the excellent Kings, who are imbued with intense faith, and who will reign after me in Ha*ṃ*savatīpura, always strive to purify the Religion, whenever they perceive that impurities have arisen in it!

16. Although the *theras*, headed by Majjhantikathera, in whom all passions were extinct, and who had performed their last deeds, took a delight in solitude, they set aside their bliss of Nirvāna,

17. And, in former times, exerted themselves in the interest of the Religion. Therefore, respectfully following in their footsteps,

18. May the priests of Ha*m*savatīpura, who delight in their condition of purity, and are enthusiastic (in the cause of the Religion), purify, in after times, the Religion whenever they perceive any impurities in it!

19. If this is done, the beings, who are immersed in the whirlpool of the three forms of existence, will be enabled to cross (to the other shore), or to free themselves from the conditions of sin and suffering, or to attain the pure and excellent and supreme Buddhahood, which is embellished with the attributes of the wise and is the fruition of supreme exertion.

Here end the lithic inscriptions called Kalyā*n*ī.

G. B? C. P. O.—No. 853, B. S., 6-2-92—500.

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